A CONTINUATION OF THE Hiſtorical Relation Of the late General Aſſembly IN SCOTLAND,

With an Account of the Commiſſions of that *Aſſembly*, and other particulars concerning the preſent State of the Church in that Kingdom.

They know not, neither will they underſtand; they walk on in Darkneſs, Pſal. 82. 5th.

Licens'd, November 14*th*. 1691.
By John Cockburn. D.D. H.P.L

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A

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IN

SCOTLAND.

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A CONTINUATION OF THE HISTORICAL RELATION Of the Late GENERAL ASSEMBLY IN *SCOTLAND*, &c.

IT is in Writing as in Building, when once a man engageth himself in it, before he hath done he is necessitated to carry *it on further than what he first thought on.* The Historical Relation *of the late General Assembly in* Scotland, was at first extorted from me by the Curiosity of a private Friend, who afterwards prevailed to have it published: When I yielded to it, I thought my business was done, and expected no further trouble, but now I am made to believe, that there lies an obligation upon me, to continue the History of *our Presbyterians* in *Scotland*, because my *former Relation* hath increased in many a *Curiosity* to *understand more* and more, of the *Genius* and *Actings* of that *party*, and because what I have done, will be incompleat if I do not add to it an Account of the *Commission of that Assembly*, for the *South* and for the *North* of *Scotland*. I know that by such enterprises, I expose my self to the malice and aspersions of a party, of whose Revenge and Calumnies we have frequent instances, but seeing I have already dipt my Hand in the affair, I will proceed in it, for whatever prejudice it may be to my self, it may be an advantage to Posterity to lay open the Errors and Miscarriages of those, who, to the destruction of many, have set themselves up as the true Lights of

the World. The false Opinion which the World had of the *Presbyterian* party, *has* twice been the occasion of Shipwrack to the Church of *Scotland*, and it may be expected, that the shewing them such as they are, may both prevent it a third time, and also help to recover it for this, for I hope people will not be so mad as to suffer themselves any more, to be led *blindly* by such Guides as they see have not knowledge enough to qualifie them for the Office; and who, while they pretend to be the purest part of Christians, commit such things as even Heathens would *scruple at*.

Since *the publishing* of the *Historical Relation of the* General *Assembly*, *they* have *Printed* the *principal* Acts *of* the *General Assembly*, with an *Index* or *Table*, of such *Acts* as were not thought fit to be published. By this, the truth of many particulars in my former *Relation* is confirmed, only I find a mistake in one or two *Acts* I made mention of, as also one or two more which were *altogether omitted*. *In the* 52*d* page of the *Historical Relation of the General Assembly*, *It was said that Pedagogues, Chaplains and Students, were appointed to own and subscribe the Confession of Faith*, but I find in the *first Article* of that *Act*, Intituled, *An Act approving several Overtures, which relates to that matter. That Probationers Licensed to Preach, Intrants into the Ministry, and all other Ministers and Elders received into Communion with them in Church Government, are obliged to this*, and no mention of *Pedagogues, Chaplains, and Students*; but I am *assured*, that they were *named in* the first draught of the *Act* presented to the *Assembly*, and those who informed me, did not advert to the alteration of it, which was caused by the *Commissioner*, who knew that otherwise it would occasion no little disturbance in this Country, for as there were many *Pedagogues and Chaplains*, who would have refused it, so the Families in which they are, would have been disgusted with the Government, if they had been obliged to *part with them*.

Again, it was said, page 61. *That Mr.* Gilbert Rule *was joined to Mr.* Alexander Pitcairn, *for writing an answer to the printed accounts of the Persecution of the Episcopal Clergy, and that the latter had excused himself for not doing it sooner, by the want of due information of matter of fact*, but it appears now from the Index of *their unprinted Acts*, that this task is wholly committed to Mr. *Gilbert Rule*: And Mr. *Pitcairn* declared lately to one of my acquaintance, that he refused that employment altogether at the Assembly, because by some informations that had been sent to him, *he saw these accounts could not be otherwise answered than by justifying of the Rabble, which he neither would, nor could do*. My Authors do not remember, *that* they heard such free and plain Language at the Assembly, and certainly it was too *remarkable* not to be taken notice of;

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but becauſe Mr. *Pitcairn* ſaith it, I make no doubt but this hath paſſed in ſome *private Committee*, where he hath expreſſed himſelf ſo freely upon this head, that they found him too honeſt and *ingenuous for ſerving* their deſigns, and have thought Mr. *Gilbert Rule* a fitter Tool by *far* for their purpoſe. The time of the ſitting of a new Aſſembly doth approach, to which he is obliged to give an account of his diligence, and yet nothing of this nature has appeared from him, from which we may conclude, that he finds the task very hard for him, and that he is much puzzled *both* at once to ſave his honeſty, and to excuſe his *party*. If he be the Author of that Pamphlet Intituled, *A Vindication of the Church of Scotland* (which is an anſwer to the *ten Queſtions* about Presbyterians) as is commonly reported and believed, we may eaſily gueſs how, and after what manner he is to anſwer theſe accounts, *viz.* *Firſt*, By an impudent denial of the Truth. *Secondly*, By extenuating the ſufferings of our Clergy, in *compariſon of what they ſuffered*; for it's ſaid there, that *all the inſtances alledged are falſe, and that any one of many amongſt them, ſuffered more than all the Epiſcopal Clergy*. His *ingenuity* in the firſt, appears from what I have ſaid of Mr. *Pitcairn*, who refuſed to make any reply to theſe printed accounts, becauſe the information ſent to him confirmed the truth of them: And as to the other, tho it were true that they ſuffered as much, or more, yet that is *no reaſonable excuſe* for the preſent ſufferings of the *Epiſcopal Clergy*; as the common Proverb is, *Two Blacks make not a White*: Nor will it juſtifie the ills and grievances of the preſent times, that in former times there were as great and as many. If they had had a due ſenſe of their ſufferings, or if they had rightly improved them, this would have prompted them to Mercy and Compaſſion. The Spirit of Chriſt teacheth us to bear the Croſs, when it is on our ſelves, patiently and chearfully, ſo to prevent it in others, as much as is poſſible, and when it falls upon them, to eaſe and relieve them all we can: It maketh men gentle and meek, and to deal tenderly with one another, but it ſeems they are acted by another Spirit, *viz.* A Spirit of Bitterneſs, Cruelty, and Revenge, which makes them forward to render others miſerable, and to take pleaſure when they ſee them afflicted. But it is not true, that either *any* or all of them ſuffered ſo much as the *Epiſcopal Clergy* have in this Revolution. Indeed, by the *Act of Glaſgow*, which proved fatal both to Church and State, a good many Miniſters were laid aſide, or rather they made a pretext of it to lay themſelves aſide, thinking by their number to render *the Government* odious, or to oblige it to revoke that *Act*, which required their ſubmiſſion to Epiſcopacy, but this is nothing *comparable to* the treatment our Miniſters met with from the *Rabble*. They were forewarned by the *Act of Glaſgow*, and had ſeveral months allowed

them

them to deliberate upon it, and were suffered, *even after* the expiring of the term prescribed by that Act, to possess their Houses, and to take up their Stipends; nay, very many continued still in the exercise of their Ministry, and were connived at by the Government till the year 1683. and a great many also of those, who were actually turned out, were again indulged by the Clemency of the *King* and Government, to go to other Parishes, which was the occasion of a Schism among them, for they who had not the benefit of the Indulgence, envied them who had it, and divided from them, and uttered bitter words against them, which obliged them to make a Vindication of themselves in a Book, Intituled, *A Review of the History of the Indulgence*; but the treatment of our Ministers was summary, and the proceedings against them very cruel and severe. The *Rabble* surprised them, assaulted them in the Night, allowed them not the least respite, but Barbarously thrust them, their Wives and Children, instantly out of Doors. Nor had they time given them to dispose of their Goods, to gather in their Debts, or provide necessary sustenance for themselves and Families: So, many who might have otherwise lived well enough, are at present in a starving condition, and are necessitated to receive Alms, that they and their Families may not quite perish. Besides, some have sustained the loss of their Wives, others of their Children, *and some* of both, occasioned *by the inhumane usage* of the *Rabble*. And whatever the *Episcopal Clergy* have suffered at *this time*, *they* have suffered *meerly upon* the account of *Episcopacy*, whereas *in the late times*, *none* ever *suffered meerly upon the account of Presbytery*. See Sir *Geo. Mackenzie*'s defence of the Reign of *King Charles the* 2d. *Some of them indeed* were Hanged, as *King*, and *Kid*, and two or three more, very deservedly, because they were guilty of Sedition and Rebellion against the Government. There was never any severity shewed towards them, till they were found Plotting, and then *indeed* the security of the Government did oblige our *Rulers* to have a strict eye over them, and by all means to curb them. And what Government would not be severe to men of their principles, who hold it lawful to Depthrone and Kill Kings, and to Murder those imployed by them, if they do not act agreeably to their minds; and who have put those principles in practise as often as they had *occasion*?

The *Acts* which were omitted were, first, *That whereby* John Blair *was Elected to be* Agent *for the Church*. This person serveth the Kirk as the Kings *Sollicitor* serveth the State; he conveyeth the Orders of the *General Assembly*, and *Commission*, to particular Presbyteries and Synods; pursueth all the causes wherein *the Kirk* is concerned; and that the Civil Authority may assist that of *the Kirk*, he takes out Letters of Summons from the Council against such as contravene, and refuse obedience to

their

their *Acts*: Nay, in his Name, some have been charged only *for not* complying with the *Civil Government*. This the *Solliciter* takes ill, and considereth it as an encroachment on his *Office*, which hath made him put a stop to some of the *Letters of Summons* that were thus issued out; but if Presbytery prosper, the *Solliciter* may come to pay for this, and be made sensible that their Agent is his equal, if not his superiour, for they will not acknowledge their power *subordinate* to that of Kings. It's *allowable* enough in the *Agent* to assume a part of the *Solliciters* Office, when his Masters taken upon them to manage and direct the *supreme Civil Power* it self. In the *Reigns of* K. *Charles* and K. *James*, the Laws sometimes put Ministers on the invidious imployment of giving up *Lists of Dissenters* and *disaffected persons within their Parishes*, for which the *Presbyterians* accused them, as having a persecuting Spirit; but let it now be considered, who *may most truly* be charged with it, whether the *Episcopal Party*, who did what they did with great reluctancy, by force and compulsion of the Law, and who, as is well *known*, *endeavoured* to save all they could, or the *present Presbyterians*, who willingly, and without Law, declare and accuse such as they think obnoxious to the *Government*; *and* who have established an *Office*, and installed a *person* in it, on purpose to search out such as might be *thought guilty*, *and who at their instigation* has caused *Summon* and *charge several*, whom the *Government* connived at and passed over; but this is conform to the *fourth Article* of the *Solemn League and Covenant*, which binds *every man to be a Spy and an Informer*, even against his dearest Friends, *and nearest Relations*.

Another thing passed over, is a *Declaration of the Moderator*, *that this Assembly would depose no incumbent*, *simply for their Judgment anent the Government* of the Church, *nor urge Reordination upon them*. I do not remember to *have heard* of this *before*, *and now* we have it only in the *Table* of their *unprinted Acts*. If this had been set down at length, we could have understood it better, and what it has not been *fully printed*, but hudled obscurely in amongst the *unprinted Acts*, which few read over, makes *me suspect* that there is some trick in it. When the *Moderator made this Declaration*, it was then, as it seems, designed to *shew their Moderation*, and seeing they would not have it *known to all men*, it is a sign that they are now *ashamed of it*. *However*, we *may observe*, *that this is no Act* of the Assembly, but *only a Declaration of the Moderator*, which cannot bind *Synods* and *Presbyteries*, for if any objection should be made to them about it, they can easily reply, That he had done it of his own head, and not by any order of the *Brethren*. *An instance* of the like treatment we have *in Mr.* Lyon *of* Kinghorn, he was suspended by the *Presbytery of Kirkaldie*, from whom he *appealed* to the *General Assembly*, which *appointed a Committee* for considering his Case; this Com-

mittee

mittee found nothing material for inflicting such a censure upon him, and therefore gave their advice that he should *be reponed*, which was done; but since that time, a *Synod in Fife* will have him again laid aside upon the former Indictment, *telling him, that the private* judgment or advice of *a particular Committe*, did not oblige them, seeing the Assembly made no Act *in his favour*. Again, it is said, that they will not *depose them simply for their judgment about the Government of the Church*, that is, for this thing only; but withal, it implies, that this may be one reason, and we see it is often made a principal one, for they lay such stress upon it, that for this cause they set Spies on persons actions, and search out all that can be said to render any odious, who differ from them in this matter. It is evident, that persons principles, together with the places which they held, has been the great motive of prosecuting them hitherto; *but what is most remarkable is*, that its said *they will not urge Re-ordination upon them*, for not to urge a thing, certainly imports this much, That they may require it, tho for grave and weighty reasons they will also *dispense with it*. *It was advisedly* done to make this only a *Declaration of the Moderator*, for it would not probably have passed into *an Act*; for tho there be none other in the World, *who call in question the lawfulness* and validity of *Episcopal Ordination* (*Baxter* himself *believed* it *so necessary*, that he would needs *be ordained by a Bishop* (if I remember aright, 'twas Bishop *Hall*) after he had received the Ordination of Presbyters) yet the most of them at present, carry things so high, as to deny *the lawfulness* of it, and there are some instances of *Re-ordination* in the *former times of Presbytery*; so little do they regard the *Ordination and Ministerial Authority of Episcopal men*, that it has been *declared frequently* in their Sermons, that all the time of Episcopacy, people have been without a Ministry, and without Sacraments. Some *two* or *three years* ago, there was *one* who preached up this Doctrine so warmly, in and about the *Lead-Mines of Hopton*, that, as was reported, he prevail'd with many to suffer themselves to be *Re-baptized*, *and Re-married*, *and had twelve pence* from each of them for so doing. And one Mr. *Cassine in Fife*, when he was admitting Elders in the *Kirk* of *Flisk*, caused them before the *Congregation*, to renounce their *Baptism*, and all the Sacraments and Ordinances, which they had received from *Curates*, as he called *Episcopal Ministers* by way of contempt. This is so true, that the *Heritors* and *Parishioners* of *Abdie*, did upon this very head protest against Mr. *Cassine*, his coming amongst them; but notwithstanding this, the *Presbytery of Couper* admitted him, so that it seems they have not look'd upon that as any fault or errour.

Now what jugling and hypocrisie is it? how do they play at fast, and loose with us, when sometime they tell us, that they will make no

difference

difference on the accounts of mens judgments, and ſentiments, about matters of Government; and yet never check or cenſure ſuch groſs and wild extravagancies; nay, ſo far from it, as to encourage ſuch as are guilty of them, and to be forward to ſettle them in Churches, while others *more moderate are* ſlighted and neglected: As Mr. *Alexander Orrok*, who (as all that know him ſay) has more ſenſe and learning than the moſt of them; and yet, for all the vacancies, they have never beſtowed *one Church* upon him. And *they joyned* with Mr. *Rymer*, to *keep* him out of St. *Andrews*, to which he had a Call, from the Presbyterian party there, and where he himſelf deſired to be: And all this, becauſe he is ſomewhat moderate, as to the diſtinguiſhing principles, and entertains ſome favourable ſentiments of many of the *Epiſcopal Clergy*. And as they do not encourage their own, unleſs they be rigid and ſevere about their modell of Government, and Diſcipline; ſo they give all diſcouragement to ſuch as have ſerved under Epiſcopacy, but are willing to ſubmit *to Presbytery*, and to live peaceably with them, Mr. *William Hamilton*, offered himſelf with ſuch ſubmiſſion, that they had no ſhadow of excuſe, for refuſing to admit him into their Communion; but they deny him all other kindneſs and favour, they neither offer to repone him to either of the Churches out of *which* he was rabled, nor do they encoutage any Call to any other; for they have ſo concerted it among themſelves, as that none ſhall invite him to Preach, or any wiſe imploy *him*. He *had* lately an invitation to ſerve the *Cure* at *Curry*, in the abſence of another Mr. *Hamilton*, who *is ſettled* Miniſter there; at firſt the *Presbytery of Edenburgh* agreed to it, but afterwards Mr. *Hugh Kemedy* revoked the order, and daſhed it out of the minuits of the Presbytery with his own hand. He had alſo another Call to the Kirk and Pariſh of *Lauder*, ſubſcribed by the Magiſtrates of the Town, and the moſt of the Heritors and Pariſhoners; which when he preſented to the Presbytery they rejected it, and preferred another made by five Weavers. We have another late inſtance of their want of moderation towards theſe, who differ from them, in point of Church Government, which if it do not expreſly contradict the abovementioned *Declaration of the Moderator of the Aſſembly*: Yet, it clearly ſheweth, that the inferiour Judicatures of Synods and Presbyters are not of that mind, nor, reſolved to bind themſelves up to theſe meaſures. Mr. *John Miller* a *Licentiate* under *Epiſcopacy*, who lived with that Reverend and good man Mr. *Laurence Charters*, and ſometimes officiated for him, when he was under any bodily indiſpoſition. This perſon was no ways ſcandalous, nor had he maleverſed in any manner, nor was any crime or fault objected to him; yet the *Presbytery* of *Hadington* did prohibite him to Preach any more within their bounds. And tho he

has at divers times, addreſſed to them for a Licence to Preach, at ſuch times only, when Mr. *Charters* ſickneſs and infirmity diſabled him for that exerciſe: Nevertheleſs, they peremptorly refuſed it, and do continue the former reſtraint, meerly becauſe after conference, they do find him not ſuch a *thorough paced Presbyterian* as themſelves, as is manifeſt from the final anſwer, which he had from the Moderator of the Presbytery in *Preſentia*, which was as follows.

For as much as your anſwer is the ſame that it was the laſt day, and after further deliberation, you ſeem to be more confirmed in it, and are not clear ſimply to ſay, that you wiſh the continuance of the preſent Church Government, and to declare your approbation of it, and your preference of it to all others, we do think fit to continue the reſtraint formerly laid upon you by the Presbytery.

Whilſt I am ſhewing my own omiſſions, I may be excuſed if I give an account of an omiſſion of the *Clerk* or *Recorder* of the Aſſembly: Who had forgot to ſet down an Act ſaid to be made by them, either amongſt the *Printed Acts*, or in the Liſt of the *unprinted ones*; and I confeſs, for his excuſe that I cannot meet with any perſon, *who* remembers to have heard it once mentioned in the Aſſembly: So that we owe the knowledge thereof, only to the *Preſbytery* of *Dalkeith*, who lately declared it, upon this occaſion.

They ſent one or two of their number ſometime ago, to the Pariſh *of Inverask*, which lyeth within four Miles of *Edinburgh*; to entreat them to chooſe a Miniſter; and becauſe this people unanimouſly ſhewed their averſion to a Presbyterian (for of three or four thouſand in that Pariſh, there are only ſome twenty, or thirty that incline to that party) therefore there was a promiſe made them, that if they made choice of any good or pious man, who would ſubmit to the Civil Government, he ſhould be accepted of, whether he were a Presbyterian or Epiſcopal; whether the perſon who promiſed this, ſpoke ingenuouſly his own ſentiments, or the mind of his brethren; whether it was ſaid only to diſpoſe the people to be more favourably enclined towards the *Presbytery of Dalkeith*, or becauſe they ſaw it impoſſible to to get their conſent to a Presbyterian Miniſter, I ſhall not enquire.

But the Pariſh laid hold on this promiſe, and accordingly did commiſſionate ſome of their number to wait upon the *Presbytery of Dalkeith*, with a Liſt of ſeven or eight perſons, *Epiſcopal Miniſters*, who had ſubmitted to the Civil Government, and to entreat their allowance, for their Preaching to them, according to the promiſe which was made that ſuch of them as pleaſed the Pariſh beſt might be called to be their Miniſters. When this was firſt propoſed, the Moderator huffed and grew angry, and asked, *if they came to abuſe and reproach the brethren?*

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The Gentlemen replyed, they designed not to abuse any; that what they alledged was true, and they were ready to prove it, or they would appeal to the persons themselves, who had said it. Then the Moderator told them, "That if any Brother had said or promised so, he had "done it rashly of his own head, and would receive a Reprimand "from the Presbytery for it, that the Presbytery could allow of no "such thing for there was *an act of the Assembly forbiding Episcopal Incumbents "to preach out of their own Churches, or people to give them a call.* So under the shadow of this *invisible Act*, and, in all appearance, of their own devising, they shifted the promise made to the Parish of *Inverask*. It was said at that time, that there was no *such Act* in all the *History of the Assembly*: To which it was replyed, *that if it was not Printed, it would be Printed very shortly*, which I have done, lest the honest man should fail in his word.

Before I leave their *Acts*, it will be fit to take notice of the reasons of *An Act*, which was mentioned in the *Historical Relation of the Assembly* viz. *An Act* which prohibiteth *private use and Administration of the Sacraments, on any account whatsoever.* The Reasons of this *Act* are worthy to be remarked.

The first of them is, *That by the Authority of this Church, in her former Assemblies, the private use of them hath been condemned*: Which brings to my remembrance the Character, that the Reverend and Pious *Bishop Leighton*, was wont to give of the Presbyterians, viz. *That they made themselves the Standard of opinions and practices, and never looked either abroad into the world, to see what others were doing, nor yet back into the former times, to observe what might be warranted or recommended by Antiquity*; and as by this means, they become singular in many things, so in the point in hand, they differ from all other Churches in the World. All the Reformed Churches abroad allow the use of the Lords Supper to sick and dying persons, which they have peremptorily prohibited, as there was nothing more ordinary in the Primitive times, which might be made appear from several instances.

It was from this practice, that it received the name of *Viaticum*; and seeing our Blessed Lord did institute this Holy Sacrament, for the commemorating his death, and for the conveying the blessed effects of it, to strengthen our faith and hope, and to assure us of the pardon of our Sins, and of a victory over Death and Hell, through our Lord Jesus Christ: It may be truly thought great Cruelty, to deny this sensible consort to sick and dying persons; because they stand most in need of it; for then it is they have the deepest sense of their sins, and the greatest fears of Death and its consequences. The other reason given by them for this prohibition, is *that by allowing the private use of the Sa-*

craments in pretended cases of necessity; the superstitious opinion is nourished, that they are necessary to Salvation, not only as commanded duties; but as means without which Salvation cannot be contained. Therefore the Assembly discharges the Administration of the Lords Supper to sick Persons in their Houses, and all other use of the same, except in the publick Assemblies of the Church; and also do discharge the Administration of Baptism in private; that is, in any place, or at any time, when the Congregation is not orderly called together, to wait on the dispensing of the Word. In which we may take notice of these particulars. First, that they deny the comfort and benefit of Christ's own Ordinances to some, because others entertain wrong notions of them, which may be more safely removed by publick and private instruction. Secondly that they restrain the use of Christs Ordinances, to times and places without any Divine warrant, for the same; And yet Mr. *Ride* hath laid it down as a principal (Representation of the Presbyterian Government, page 2.) *That Christ as head of the Church hath given forth Laws, by which the affairs of the Church should be managed; and hath not left any nomothetick power in the Church to make Laws, for her self; her work being to declare and execute the Laws of Christ*: Thirdly that they have no regard to what our Lord says, Math. 18. 20. *Where two or three are gathered together in my name, there will I be amongst them*; otherwise they would not prohibit the private Administration of the Sacraments in cases of necessity, and great conveniency; in which they use only to be desired: and even then they were never wont to be administred, but in the presence of a greater number than that our Saviour speaks of. Fourthly, this Act of theirs about Baptism proceeds from a miltake of *Math.* 28. 19: as if thereby *Teaching or Preaching*, were appointed to go before Baptizing; whereas the word in the Original signifies not to *Preach*, but to *make Disciples*; and if their sense were true, none ought to be Baptized, but such as were first *taught*; and consequently Infants ought not to be Baptized at all, because incapable of being *taught*. Fifthly we may gather hence, their wrong notion of Preaching and dispensing the Word, as they call it: For as Baptism was never used to be Administred, even in private, among us in *Scotland*, without the Word, that is, without some previous discourse of the nature of the Sacrament, of the Covenant of Grace, of our Redemption through Jesus Christ, and other points pertinent to that occasion, so their prohibiting the Administration of Baptism, without the *Dispensing of the Word*, (which is done with respect to the practice of the Episcopal Clergy) clearly shews, that they do not think the Gospel is preached, or the Word dispensed, but when one takes a Text, divides it, rails Doctrines and Uses from it, and runs out into *Firstly*, *Secondly*, and *Thirdly*, until they come to *Twelfthly* and

and *Twentiethly beloved.* Finally tho the ſtream of this *Act* runs ſo as if the Sacraments could not in any caſe be lawfully or duly Adminiſtred in private, yet in the concluſion it is ſaid that *this be carefully obſerved, when and wherever the Lord giveth his people peace, liberty, and opportunity for their publick Aſſemblies*; which is added, to prevent the caſting their own practices in their Teeth, and to juſtifie their private Adminiſtrations, if they ſhall happen to be reduced to the ſtate, in which they were before this Revolution; for they are pretty dextrous at binding and looſing themſelves. And it is further to be obſerved, that when they want peace and liberty, it is happier for their Children; for then they may have the benefit of Baptiſm in any place and at any time; whereas now they ſuffer them to die without it, unleſs they can wait their leiſure in the *publick Aſſemblies*, which falls out but once a week, except it be in ſome Cities.

I muſt not let paſs, how they have recorded the diſſolving of *the Aſſembly*, and the appointing of another. As was ſaid in the former relation, both theſe were done by the *Commiſſioner* in the Kings name, to which at the time they ſubmitted; but yet they intended ſo to record it, as if the ſame had been done by the ſimple Authority of the *Aſſembly* it ſelf; for they had it thus. *This Aſſembly thought fit to diſſolve it ſelf, and to call another*, which when it was read, the Commiſſioner found fault with it, and deſired, that it might be ſaid, that he in his Majeſties name had done it, to whom the Moderator replyed, *Your Grace needs not be offended, theſe things are but words, and we will not ſtand upon them*: But the Commiſſioner preſſing a change of the firſt form; they have at laſt worded it thus. *This Aſſembly being diſſolved, and the next general Aſſembly appointed to be held at* Edinburgh *the firſt day of* November *next* to come, the Members were diſmiſſed with Prayer, neither did this pleaſe the Commiſſioner, but they would not make any expreſs mention of the *Kings Authority* or of the *Commiſſioner* repreſenting him, leſt it ſhould prove an ill preſident. They were careful to leave nothing upon Record, that might make againſt the Soveraign Supremacy, which they claim.

This being all that is needful to be added to the former *Relation of the General Aſſembly*, I therefore proceed to give an Account of what has paſſed ſince, and to ſhew the effects and conſequences of the meaſures laid down in the *Aſſembly* for the eſtabliſhing and ſecuring the Presbyterian Government.

To keep the order of Time; the firſt thing to be taken notice of, is the *Synod of Lothian and Twedal*, which ſate down at *Edinburgh* on *Tueſday* the ſecond of *December*, Mr. *Areskin*, who preached in the *Trone Church of Edinburgh*, was choſen Moderator of it; in that Synod

there was an early proof, that either moderation was not seriously recommended by the *Assembly*, to the particular *Synods and Presbyteries*, or that they had no disposition to obey: For Mr. *Alexander Heriot* Minister of *Dalkeith*, being referred to this *Synod* by the *general Assembly*, they were so far from redressing him, that instead of relaxing him from the sentence of suspension, pronounced by the *Presbytery of Dalkeith*; they added to it the *Sentence of Deposition* and *deprivation*. They concluded the affair without calling upon him, or hearing his defences, and his first appearance was to hear himself deposed after the formality of reading his *Libel* or *Indictment*. Mr. *Heriot* was much surprised with this method and manner of proceeding, and complained of it: He told them, there was nothing more unjust than to condemn a man unheard, to let his *Parties* and *Enemies* (meaning the Presbytery of *Dalkeith*, and particularly Mr. *Calderwood* there) sit his Judges, and to refuse him the liberty of vindicating himself, and of clearing his innocence; he shewed them, that the *Libel or Indictment*, upon which they were going to pronounce Sentence, differed from that which was given to himself, which was not fair dealing; that a double of the particulars, which were added, should have been delivered to him, and time allowed him to answer them; but all these things availed nothing; for they were resolved to have him out *per fas & nefas*: but having told them, that as the only gross thing laid to his charge was *the dancing about Bonfires*, October, 14*th*. 1688. So it was evident, that he was charged with this falsly and maliciously; and that if any had sworn it, they were perjured; for the 14*th*. of *October* in the Year 1688, happned to be a *Lords Day*, on which there never were any *Bonfires*, upon the hearing of this the *Synod* was surprised, and kept silence for a while, and stared one upon another in the face; but at last Mr. *Areskin* the Moderator answered, that the *thing had been proven by deposition of witnesses; that if there was any errour or mistake, it lay at the witnesses door, and if they had Sworn falsly, let them, said he, look to that, we are not to blame for it; you may seek reparation from them*: But in the mean time they refused to tell him, who the witnesses were, that he might prosecute them; Yet the starting of this made them delay the depriving him at that time, until they should try, whether he would willingly dimit his charge; and for that end they appointed some of their number, both *Lairds* and *Ministers*, to wait upon him and confer with him. They told him that the Church of *Dalkeith* was a conspicuous place, and the *Presbytery seat*; and therefore they could not suffer it to be in the possession of one of his Circumstances, that is, of one who had served under Episcopacy; but if he would dimit, they would pass from the libel and recommend him to some other *vacant*

Church,

Church, which he peremptorily refused, because he thought a voluntary dimission seemed to infer an acknowledgement of the guilt; therefore the next day they overcame all difficulties, and formally deposed him, thereby shewing, that they would commit the greatest injustice, and betray the grossest partiality, rather than not obtain what they would be at. And therefore in respect to Justice and Equity, all the Members of that *Synod*, who consented to the *Sentence of Deposition* against Mr. *Heriot*, ought to be exauctorated and declared for ever incapable, and ought to have some *Stigma* of Infamy fixt upon them. This one instance might make the whole party blush, if they were capable of blushing at any thing: But as the *Scots* Proverb is, *Shame is passed the shed of their hair.*

Mr. *Heriot* being so much injured, by this *Synod*; appealed from it, to the first Lawful *General Assembly*, and in the mean time to *Their Majesties Protection*, for Justice and relief, and in pursuit of this appeal, he Addressed to the Lords of the *Privy Council*, intreating their *Lordships* to right him, and stop all further procedure against him, as appears from the Information annexed to the *Historical Relation of the General Assembly*; but the *Council* were unwilling to meddle with the *Kirk*, for fear of clashing together; to examin what they had done, and to oblige them to alter or revoke the sentence was to assume the *Supremacy* abolished in *Parliament*, which was not rashly to be attempted; wherefore all that the *Council did* for him, was to pass an *Act for delivering up the Depositions of the witnesses, and for recognizing the affair in the next Synod*; neither of which has yet been done: Both the *witnesses names and their Depositions* are still concealed and kept up from Mr. *Heriot*. And as if he had been justly and legally deposed, they have proceeded to plant another, in the *Church of Dalkeith*, notwithstanding both he himself, and almost all the *Heritors* and *Parishoners* protested against it. Some of the *Heritors* and *Parishoners* in name of the rest, went to the *Presbytery*, and desired them to consider, that Mr. *Heriot*'s affair was still depending, and his *Appeal* not discussed, so that they could not admit of another Minister, and as they thought themselves obliged to own Mr. *Heriot*, as their *Lawful Pastor*, whom they knew to be innocent and greatly injured; so they objected against Mr. *Mean* (so the old Man is called, whom they have put into the *Church of Dalkeith*) and shewed that he had not the *call* and *consent* of the people; for they had almost all of them declared against him; and to prove this, they produced *a Paper* under their hand to this purpose. After this they went to Mr. *Mean* himself, and repeated the same to him, who answered, *that their prejudice against him was groundless, that he was misrepresented as a very severe and*

rigid

rigid man, but he would prove otherwiſe; for ſuch as came and heard him, ſhould be welcome, and they who did withdraw ſhould be let alone, and have their Liberty to go whither they pleaſed: So to facilitate his entry, he gave ſmooth words, and diſſembled both his own temper, and the Spirit and Genius of his party. But tho his diſcourſe ſhewed, that he deſired to be ſettled at *Dalkeith*, upon any terms and conditions, becauſe it was a good and convenient *Living*, yet at his *admiſſion*, he profeſſed publickly, a great reluctancy and averſion to it, and that it was meer conſtraint that made him accept of the Charge. This was ſo groſs, that ſeveral who were preſent, could not hear it with patience, but at the very time exclaimed, and charged him with Impudence, Hypocriſie, and mocking of God; for it was well known, that he had for a long time a great deſire to that place, and himſelf knew, that he got it againſt the *Will and Inclinations of the people* (a very few excepted). If this be not Intruſion, I know not what may be called ſo.

The next thing which falls under our conſideration, is the obſervation of the *Faſt*, appointed by the *Aſſembly*; the *Act* and *Reaſons* for this, which was enjoined to be read by all the Miniſters in *Kirks* and *Meeting-Houſes*, and the *Civil Sanction* enforcing it, were publiſhed with the *Hiſtorical Relation of the General Aſſembly*. This *Faſt* was long and much diſcourſed of before the day of keeping it. They who ſmell Political Deſigns, in all the *Presbyterian* Faſts, ſaid, That the intent of it was not to pay Devotion to God, or to conciliate his favour, by a general Humiliation, throughout the Kingdom, as was pretended, but that it was a Contrivance to ruine the Intereſt of the *Epiſcopal Clergy*, that thoſe who ſhould obſerve it, might be look'd upon as men of no Conſcience, and that whoſoever ſhould ſlight it, might become obnoxious to the cenſure of the Government. A Gentleman told me, that ſome time before the ſitting of the Aſſembly, he and ſome others were pleading for the Miniſter of that Pariſh, whom they deſigned to turn out, and that when the *Presbyterian Miniſters*, and Lay-Elders (among whom there was a preſent *Lord of Seſſion*) were deliberating what anſwer to give, he over-heard one ſay, *We may grant the Gentlemen their requeſt at this time, for the Aſſembly is to ſit ſhortly, in which there will be an Act made, which will turn out all the Curates very eaſily*. The Gentleman, at the time, could not underſtand of what nature that would be, but afterwards, when the *Faſt* was enjoyned, he concluded, that was it which was deſigned to give ſo ſevere and univerſal a blow to the Epiſcopal Clergy. It is certain, that ſomething of this nature was deſigned from the beginning, for as they were reſolved not to admit any Epiſcopal Miniſter into Communion without

out ſome acknowledgment; ſo underſtanding, that enjoyning every one to do Pennance in particular, for his defection from the Covenant, and complying with Prelacy, would be obſtructed, therefore they thought a general Humiliation would be a fitter expedient, which was Equivalent upon the matter. Whoſoever had read and conſidered *Mr. Rule's Repreſentation of Presbyterian Government*, might have foreſeen this, for in his anſwer to that objection (which is the ſeventh) *That if Presbyterians got power, they would force all to make publick Repentance who have owned Biſhops, taken the Teſt, or other Oaths which they diſlike.* He ſaith, *our principle is, That publick Scandals ought to be publickly rebuked, yet there are Caſes, in which the ſtrictneſs of Diſcipline, in this matter, may, and muſt be relaxed: As firſt, When the matter of offence is controverted, and the ſinful practiſe is from the miſ-information of the Conſcience. And ſecondly, When the fault is Univerſal, and either the whole, or the greater part of the Church is Guilty*, and ſo he concludeth, *that a general Humiliation of the whole Church, may be inſtead of particular application of Cenſures.*

The Presbyterians gave out, that this *Faſt* was a Reconciling thing, and that whoſoever duly obſerved it, would be taken in upon very eaſie terms; but the Epiſcopal Clergy were mightily offended with it, and nothing gravelled them more than the *Civil Sanction*, for they would not have much regarded the *Act of the Aſſembly*, if that had not been added to it, but ſeeing that was added, they were puzled how to excuſe themſelves from a contempt of the Civil Government, if they did not keep the *Faſt*, as they found it difficult to keep up their Reputation, among the people, with the obſervation of it, for the people were no leſs diſguſted with it than the Clergy, looking upon it as an Unchriſtian Act, to impoſe ſuch a task upon the Miniſters of the Epiſcopal Perſwaſion; and on all occaſions they plainly ſaid, that none but ſordid Compliers would obſerve it, for, in truth, the *Presbyterian Faſts* are not ſo taking now, as they were formerly in the *reign of the Covenant*, for it is obſerved, that *Mountebanks never thrive ſo well the ſecond time they ſet up, in any place, as the firſt.*

This time there were ſeveral Papers emitted, containing reaſons why the Epiſcopal Clergy would not obſerve that *Faſt*, "becauſe they could "not own the Authority of the Aſſembly that enjoyned it, as a Law-"ful Repreſentative of this Church; that by the Laws of God and the "Church, the Miniſters of the Presbyterian Perſwaſion had no right "to impoſe Commands upon thoſe of the Epiſcopal, ſeeing the eſſen-"tial Conſtitution of their Government, which is Parity, gives them no "Juriſdiction over the Brethren; and conſequently, their Acts cannot "bind them without their Conſent, which cannot be pretended to

" here, ſeeing they had no Delegates, or Repreſentatives in the Aſſem-
" bly. It was again argued, that the *Reaſons* of the *Faſt* were very
" ambiguous, and not eaſily underſtood; that if by the *general De-*
" *fection*, and *taking of unlawful Oaths*, they meant the compliance
" with Prelacy, and *ſwearing Allegiance, and the Teſt*, the Epiſcopal
" Clergy could not profeſs Repentance and Humiliation for theſe,
" without a horrid Profanation of the Name of God, while in their
" Conſciences they were not convinced of the unlawfulneſs of theſe
" Compliances, and that it ſhewed the little regard the Presbyteri-
" ans had for the Sacred Offices of Religion, to enjoin their obſer-
" vance of this, when they knew what their Judgment and Senti-
" ments were, as to theſe things. But amongſt all the papers which
came abroad on that occaſion, there was none more diverting than
the *Burleſque Poem* on the *Faſt*, which one wittily called the *Preſent*
State of Scotland, for it not only gave a lively Picture of the Presbyterian
party, but alſo it wittily repreſented the Humours and Characters of
the *ſeveral parties* within the Kingdom, and of many *particular perſons*,
ſo that even thoſe concerned, thought their Neighbours part was well
done; however, diſpleaſed they might be with their own.

When the time of obſerving the *Faſt* drew near, the *Clergy of the*
Dioceſs of Aberdeen, took occaſion to communicate their thoughts to-
gether, and found themſelves obliged, both in Conſcience and Repu-
tation, not to obſerve it: Thoſe of *Angus*, *Perth*, and ſome other pla-
ces, followed their Meaſures, ſo that it was kept by very few in the
Northern parts. The Epiſcopal Clergy in the *South*, had not ſuch op-
portunity of meeting, and therefore were not ſo unanimous, either
in their Sentiments or Practiſes. Some few made no ſcruple, either
of keeping the Faſt, or of reading the *Aſſemblie's Reaſons* for it. Some
others kept the *Faſt*, but would not read the Paper appointed by the
General Aſſembly, and what perſwaded them to this, was a Report that
the Court had given Aſſurance, that they who obſerved the Day
ſhould not ſuffer, tho they had no regard either to the *Authority* or
Reaſons, of the *General Aſſembly*. And to make this the more probable,
there was a Paper handed about amongſt them, concerted and agreed
to (as was ſaid) at *London*, by ſome Biſhops and others there, to be
read inſtead of that appointed by the Aſſembly; I ſhall ſet it down,
but I know none who made uſe of it.

A Copy of a Paper, appointed to be read inſtead of that ſet forth by the Aſſembly about the *Faſt*.

FOraſmuch as a Faſt *is appointed by Their Majeſties moſt Honourable Privy Council, to be obſerved throughout this Kingdom, upon the ſecond* Thurſday *of* January *next, and the great and many crying Sins of this Nation, and eſpecially the ſad Deſolation of this poor Church, and the common want of Zeal, which appears in this Land, for the Truth and Intereſt of the Goſpel; together, with the great Inteſtine Diviſions and Commotions among us, that at once ſhake both our Religion and the Civil Government, do call aloud to all ranks and degrees of people, ſeriouſly to humble themſelves before Almighty God, and to ſupplicate his Divine Majeſty, that in the midſt of that Wrath, which this Nation deſerves, he may remember Mercy, that he may heal the Breaches that are made in the Walls of his* Sion, *and pour out the Spirit of Meekneſs, Charity and Moderation, upon all men, particularly upon theſe that ſerve at his Altar. And finally, That he may graciouſly preſerve the Sacred Perſons of King* William *and Queen* Mary, *our Dread Soveraigns, and proſper them in the Defending their Kingdoms from the Common Enemy, that all their Subjects may lead a quiet and peaceable life under them, in all Godlineſs and Honeſty: Therefore you of this Pariſh, hereby are earneſtly Exhorted to draw near to God, in this his Houſe, upon the foreſaid* Thurſday, *being the next enſuing, and to come with a Holy and Religious preparation of Soul and Body, for offering up the Sacrifices of broken and contrite Hearts and Spirits, to the Father of Mercies, that ſo his Judgments, that are ſo hanging over our Heads, may be diverted, and by the pious Groans and Interceſſions of our humbled Souls, he may, through the Mediation of his only Son, our Redeemer, be prevailed with yet, to make us a bleſſed people, in the happy continuance of our Proteſtant Religion, in ſettling his Church ſo amongſt us, as may moſt tend for the Glory of his Name, and for advancing all the great Ends of our moſt Holy Faith. And laſtly, in eſtabliſhing Peace and Proſperity, under our moſt Gracious Soveraigns, ſo as both we, and our Poſterity after us, may reap the comfortable fruits of them.*

Some being perſwaded that there were but too many Reaſons for a *Faſt*, and conſidering too, that there were particular Reaſons given for this *Faſt*, by the *Aſſembly*, who enjoyned it, which were in every bodies hands, therefore they thought themſelves obliged, not only to obſerve a *Faſt*, but alſo to take notice of *theſe Reaſons*, and

" here, seeing they had no Delegates, or Representatives in the Assem-
" bly. It was again argued, that the *Reasons* of the *Fast* were very
" ambiguous, and not easily understood; that if by the *general De-*
" *fection*, and *taking of unlawful Oaths*, they meant the compliance
" with Prelacy, and *swearing Allegiance, and the Test*, the Episcopal
" Clergy could not profess Repentance and Humiliation for these,
" without a horrid Profanation of the Name of God, while in their
" Consciences they were not convinced of the unlawfulness of these
" Compliances, and that it shewed the little regard the Presbyteri-
" ans had for the Sacred Offices of Religion, to enjoin their obser-
" vance of this, when they knew what their Judgment and Senti-
" ments were, as to these things. But amongst all the papers which came abroad on that occasion, there was none more diverting than the *Burlesque Poem* on the *Fast*, which one witily called the *Present State of Scotland*, for it not only gave a lively Picture of the Presbyterian party, but also it wittily represented the Humours and Characters of the *several parties* within the Kingdom, and of many *particular persons*, so that even those concerned, thought their Neighbours part was well done; however, displeased they might be with their own.

When the time of observing the *Fast* drew near, the *Clergy of the Diocess of Aberdeen*, took occasion to communicate their thoughts together, and found themselves obliged, both in Conscience and Reputation, not to observe it: Those of *Angus*, *Perth*, and some other places, followed their Measures, so that it was kept by very few in the *Northern parts*. The Episcopal Clergy in the *South*, had not such opportunity of meeting, and therefore were not so unanimous, either in their Sentiments or Practises. Some few made no scruple, either of keeping the Fast, or of reading the *Assemblie's Reasons* for it. Some others kept the *Fast*, but would not read the Paper appointed by the *General Assembly*, and what perswaded them to this, was a Report that the Court had given Assurance, that they who observed the Day should not suffer, tho they had no regard either to the *Authority* or *Reasons*, of the *General Assembly*. And to make this the more probable, there was a Paper handed about amongst them, concerted and agreed to (as was said) at *London*, by some Bishops and others there, to be read instead of that appointed by the Assembly; I shall set it down, but I know none who made use of it.

A Copy of a Paper, appointed to be read instead of that set forth by the Assembly about the *Fast*.

FOrasmuch as a Fast *is appointed by Their Majesties most Honourable Privy Council, to be observed throughout this Kingdom, upon the second* Thursday *of* January *next, and the great and many crying Sins of this Nation, and especially the sad Desolation of this poor Church, and the common want of Zeal, which appears in this Land, for the Truth and Interest of the Gospel; together, with the great Intestine Divisions and Commotions among us, that at once shake both our Religion and the Civil Government, do call aloud to all ranks and degrees of people, seriously to humble themselves before Almighty God, and to supplicate his Divine Majesty, that in the midst of that Wrath, which this Nation deserves, he may remember Mercy, that he may heal the Breaches that are made in the Walls of his* Sion, *and pour out the Spirit of Meekness, Charity and Moderation, upon all men, particularly upon these that serve at his Altar. And finally, That he may graciously preserve the Sacred Persons of King* William *and Queen* Mary, *our Dread Soveraigns, and prosper them in the Defending their Kingdoms from the Common Enemy, that all their Subjects may lead a quiet and peaceable life under them, in all Godliness and Honesty: Therefore you of this Parish, hereby are earnestly Exhorted to draw near to God, in this his House, upon the foresaid* Thursday, *being the next ensuing, and to come with a Holy and Religious preparation of Soul and Body, for offering up the Sacrifices of broken and contrite Hearts and Spirits, to the Father of Mercies, that so his Judgments, that are so hanging over our Heads, may be diverted, and by the pious Groans and Intercessions of our humbled Souls, he may, through the Mediation of his only Son, our Redeemer, be prevailed with yet, to make us a blessed people, in the happy continuance of our Protestant Religion, in settling his Church so amongst us, as may most tend for the Glory of his Name, and for advancing all the great Ends of our most Holy Faith. And lastly, in establishing Peace and Prosperity, under our most Gracious Soveraigns, so as both we, and our Posterity after us, may reap the comfortable fruits of them.*

Some being perswaded that there were but too many Reasons for a *Fast*, and considering too, that there were particular Reasons given for this *Fast*, by the *Assembly*, who enjoyned it, which were in every bodies hands, therefore they thought themselves obliged, not only to observe a *Fast*, but also to take notice of *these Reasons*, and

ſo they read the *Aſſemblies Paper*, and Commented upon it, and by an exceſs of Charity, made the *Aſſembly* ſpeak what they ought to have done, rather than what they actually did. The Miniſters of *East Lothian*, and, I ſuppoſe, ſome from the *Mers*, met at *Haddington*, the Week before the *Faſt*, to take joynt meaſures for the obſervation of it: It was ſoon agreed to, That they could neither in Reputation nor Conſcience obſerve it, as it was enjoyned by the *Aſſembly*, and therefore it was firſt reſolved to do it with a *Proteſtation*; accordingly the following *Proteſtation* was Compoſed, which each of them was to take a Copy of, and to read it from the Pulpit, both on *Sunday*, at the Intimation of the *Faſt*, and on *Thurſday*, the Eighth of *January*, which was the day appointed.

A Copy of a Proteſtation, which ſome Miniſters offered to make, at the Intimation of the Faſt, *that was kept upon the* 8*th. of* January 91. *if ſome of their Brethren of the Presbytery, where they have their Reſidence, would have joyned with them in it.*

WHereas Their Majeſties moſt Honourable Privy Council, by 'their Act and Proclamation, of the date *November* 21---90, 'hath ratified and approven an Act of the General Aſſembly, of the 'date *November* 12. that ſame year, appointing a Solemn National 'Faſt and Humiliation to be obſerved in all the Churches and Meeting-'Houſes within this Kingdom, the 2d. *Thurſday* of this Inſtant. We 'declare, That we judge our ſelves obliged to give obedience to the 'foreſaid Act of Council, in ſo far as that is conſiſtent with good 'Conſcience, and the Duty we owe to God and his Truth; and that 'we are moſt deſirous to joyn with all others within this Nation, in 'the publick and ſolemn Confeſſion of our Sins, deprecating the 'Wrath of God, and ſupplicating for his Mercy, and in all the other 'Pious and Religious Exerciſes, proper for that Day of Humiliation 'and Faſting. But being that there are ſeveral Cauſes and Reaſons 'expreſſed and ſpecified in the ſaid Act of the General Aſſembly, 'which do manifeſtly contradict our Principles and Opinions, and 'ſome things affirmed and aſſerted, irreconcileable to Truth and 'Charity, and other Chriſtian Duties; and leſt our obſervance of that 'Faſt, ſhould be Interpreted the Homologating of theſe, or a ſordid 'or deceitful Compliance againſt our Conſciences, we judge our

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'ſelves bound to declare, as hereby we do declare, That we intimate 'and publiſh this Faſt, and will obſerve it, for theſe Reaſons and 'Cauſes only that are conſiſtent with our Opinions, which we have 'owned by Solemn Oaths, and with the Charity, and other Duties, 'incumbent on us, by the Laws of the Goſpel; and do renounce all 'Grounds, Reaſons and Cauſes, contrary unto, or inconſiſtent there-'with: And in particular, We do proteſt

1. 'That by keeping of this Faſt, we do not own or acknowledge, 'the Power and Authority that the foreſaid Aſſembly does arrogate 'over us, in ſo far as that is contrary to the Word of God, and never 'heard of in the Chriſtian Church before this time, to wit, That 'Presbyters ſhould have a power of Government and Juriſdiction over 'other Presbyters, who are of the ſame Office and Degree.

2. 'We do proteſt, that we do not approve of theſe Words, *That the 'Supremacy was advanced in ſuch a way, and to ſuch a height, as never 'any Chriſtian Church acknowledged*, being we know, and are ready 'to prove, that they are falſe, and being, tho the Supremacy is taken 'away by the Law, as unſuitable to the preſent circumſtances of af-'fairs; yet it is not declared a ſinful Prerogative of the Crown, neither 'do we eſteem it as ſuch.

3. 'We do proteſt, That we do not own or aſſent unto that Rea-'ſon of the Faſt, *That the Government of the Church was altered, and 'Prelacy, which hath always been grievous to this Nation, introduced 'without the Churches conſent, and contrary to the ſtanding Acts of our 'National Aſſemblies*, &c. being we certainly know, that Epiſcopa-'cy was never more grievous to the Nation than Presbytery, and 'that it was ſettled with the Churches conſent, in free General Aſſem-'blies, after the Reformation, and was afterward received and ſub-'mitted to, by the Church, in free Meetings and Aſſemblies: And, 'in particular, we do aſſert, That the Aſſembly held at *Glaſgow* 1610. 'which eſtabliſhed and ſettled Epiſcopacy, was as lawfully Convo-'cated, and of as undoubted Authority, as the Aſſembly held at *Glaſ-'gow* 1638. which turned it out; as alſo that Epiſcopacy was re-'ſtored by a lawful Parliament, *An.* 1661. and approved by the ſubſe-'quent actings of the Church, in ſo far as that was neceſſary, in reference 'to a Government, formerly ſettled by Acts of Parliament, and 'Aſſemblies of more unqueſtionable Authority, than any that had 'Aboliſhed the ſame.

4. 'We do proteſt, that we do not approve of theſe Words, *That 'Prelacy was introduced contrary to the ſtanding Acts of our National Aſ-'ſemblies*, being it doth imply, that the King and Parliament cannot 'make any Law, anent the External Government and Polity of the

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'Church, if contrary to any Act of a General Assembly; which is 'to give an Absolute and Uncontroulable power to Church-men, 'and is inconsistent with the undoubted Right and Power the State 'hath for reforming Abuses in the Administration of Church-Go-'vernment and Discipline, and disposing of that as may best serve the 'ends of Religion, and the peace of the Kingdom.

5. 'We do protest, that we do not approve of these Words: *And 'yet, nevertheless, of the then standing Ministry of* Scotland, *many did 'suddenly and readily comply with that alteration of the Government, some 'out of Pride and Covetousness, or Men pleasing, some through Infirmity 'and Weakness, or fear of Man, and want of Courage and Zeal for 'God, many faithful Ministers were thereupon cast out, and many insuffi-'cient and scandalous thrust into in their Charges, &c.* for these do necessa-'rily imply the Divine Right of Presbyterian Government, that no 'Humane Authority can alter it, and that submission unto, or com-'pliance with any other is sinful; and that submission to Episcopacy 'restored, *An.* 1662. did proceed from vitious Causes; as also they 'do imply an uncharitable Censure of many faithful Ministers, as 'Men pleasers, wanting Courage and Zeal for God, and the like, 'which we think very opposite to the temper and disposition where-'with the Duties of Fasting and Humiliation should be performed.

6. 'We do protest that we do not approve of these Words, *That 'there hath been under the late Prelacy a great decay of Piety, so that it 'was enough to make a man be Nick-named a Phanatick, if he did not run 'to the same excess of Riot with others*; for tho we do grant there hath 'been much Impiety under the late Prelacy, and do mourn for it, 'yet we do affirm, That it abounded as much under Presbytery, 'and it is not agreeable to the sincerity of our Confessions, on a 'Day of Solemn Humiliation, or at any time, to be partial in the 'Rehearsal of our Sins, or to distinguish our selves from others, 'as if we were more Righteous, and to confine Religion and Godli-'ness to a Party.

7. 'We do protest, that we do not approve of that *Reason of the Fast, 'That the Nation hath been guilty of breaking their Oaths, and imposing 'and taking ungodly and unlawful Oaths and Bonds, &c.* in so far as 'these may signifie the *Oaths of Allegiance, Supremacy,* and the *Test,* 'which *Oaths,* as we Swore in Judgment, Righteousness, and Truth, 'so we do still acknowledge the equity and obligation of them.

8. 'We cannot approve of *that Reason of the Fast, The wonted 'Care and Religious Sanctifying of the Lords Day is gone, &c.* And of 'that Petition we are required to send up unto God, *that the preaching 'of the Word, and dispencing of the Sacraments, may be accompanied with*

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'*the wonted presence, power, and blessing of the Spirit of the Lord*: in so 'far as they may imply, that the power of the Word and Sacraments 'is restrained and true Godliness decayed under Episcopacy, and that 'they abounded under Presbytery; which is to make the Life of Re'ligion depend upon Opinions and outward Forms of Government, or 'to have the persons of men in admiration, and favours of that Spiritu'al and pharisaical pride, which will render all our solemn humiliati'ons hateful to God.

9. 'We do protest, that these words, *We have sinned notwithstanding* '*of Promises and solemn Vowing and Covenanting with God to the contrary*, 'are not understood by us with any reference to the *Solemn League and* '*Covenant*, which some do apprehend to be the meaning of the *General* '*Assembly*.

'All these and the like Reasons and Causes of the *Fast*, tho not here 'expresst, that are inconsistent with our declared opinions are renoun'ced and disowned by us. And we do protest, that our observance 'of this *Fast* shall not be interpreted as the approving and homologa'ting any of these; And we do desire and intreat all that are of the 'same Principles with us, as they will avoid the Sin of Hypocrisie 'and mocking of God, and would be accepted of him, that they 'carefully separate betwixt these grounds and reasons of the *Fast*, that 'are agreeable to, and these that are contrary to their duty and good 'Conscience, and that they joyn with us in this our Protestation, 'openly owning and declaring their Judgment anent the same: We 'do also earnestly exhort all, in the love and fear of God, that laying 'aside all prejudices, malice, uncharitableness, and indiscreet and irre'gular zeal, lying, and slandering; that they may unite together in 'confessing the Sins they are guilty of; and humble themselves in 'the sight of God, for their Sins, and the Sins of their Fore fathers, 'without any partial respect to the opinion, that hath occasioned some 'divisions and differences in present and former times; and that they 'send up their fervent prayers to Almighty God, that he would be 'pleased to bestow, of his Grace and Spirit upon all Orders and Ranks 'of People, that they may live as becomes the Gospel, and shew forth 'the praises of him, who has called them from darkness to his mar'vellous light; and in particular that they would pray, that it may 'please our most merciful Father, to inspire all the Members of his 'Church, with the meek and loving Spirit of our blessed Lord and Sa'viour Jesus Christ, and that every one may seek after these things 'that make for peace, and whereby they may edifie one another; that 'there may be a mutual forbearance of one another, as to the opini'ons anent the Government of the Church, which hath occasioned so

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'much diſquiet and diſorder to this Church and Kingdom; and that 'none be forced or tempted to declare or do againſt their Conſciences, 'and that amidſt the differences of opinions, there may be a chearful 'concurrence, in all things that have a reſpect unto the glory of God, 'and the advancement of true Godlineſs.

'Finally we do exhort all (as we our ſelves do reſolve by Divine 'Aſſiſtance) religiouſly and devoutly to obſerve the *Faſt* for all theſe 'ends and purpoſes, and in the manner ſpecified in the *Act of the Ge-* 'neral Aſſembly, in ſo far as that is conſiſtent with this our Proteſtati- 'on, and is allowable by the Laws of the Goſpel.

But upon ſecond thoughts, it was concluded, that the *Proteſtation* might give greater offence than the total neglect of the *Faſt*, and ſo at laſt it was agreed, that none ſhould obſerve the *Faſt* in any wiſe. But one Mr. *D.* who was not preſent, being adviſed, that it was ſafeſt to make ſome obſervation of it, that he might not be ſingular, he prevailed with the *Miniſter of Haddington*, and one or two more, to break off from that general reſolution, and to keep the *Faſt* with him.

In *Edinburgh* it was only obſerved by Mr. *Wilkie* in the *Tolbooth*, and Mr. *Craig* in the *Lady Yeſters Church*: But no mans Behaviour in this affair was ſo worthy to be remarked, as that of the Reverend Mr. *Charters* heretofore Profeſſor of Divinity in the Colledge of *Edinburgh*, and at preſent Miniſter of *Dirleton*. All who have any acquaintance with him, know that he is a perſon both of great learning and piety, whoſe Charity prompted him to think all the good of every one that can be reaſonably conceived. He was convinced, that there were too many reaſons and cauſes, which called for faſting, mourning, and humiliation, but as he well knew the practices of Presbyterians in former times, ſo it ſeemed evident to him, that at this time they were endeavouring to carry on their own Selfiſh ends under the colour of Religion and had appointed this *Faſt* to be a ſnare, whereby the weak and ignorant might be drawn unawares to own and acknowledge their falſe and narrow principles, and which might afford a fair opportunity of inflicting *Eccleſiaſtical Cenſures* and *other puniſhments* upon others who would not ſo ſordidly deſert their Principles, nor debaſe their former Character and Profeſſion. He had ſuch an impreſſion of this baſe dealing, of the ſcandal and prejudice, which Religion ſuffered by it; and of the danger, which threatened the beſt part of the Church, that he thought every one obliged to teſtifie againſt this *Act of the Aſſembly*, and to do all he could to prevent the peoples being deceived. And becauſe a bare forbearing a *Faſt* in his judgment was not a ſufficient *Remonſtrance*, therefore he cauſed to be read the Aſſembly's *Act* and *Reaſons*, publickly

'lickly in the Congregation, and afterwards he ſpoke to the people 'to this purpoſe.

'Ye have heard the cauſes of the *Faſt*, as they are repreſented by '*the General Aſſembly*; they have recommended it to Paſtors and others 'to be ſerious and ſincere in the Confeſſion and acknowledgment of 'their own and the Nations tranſgreſions, and to be earneſt in their 'Supplications for ſuch favours from God, as the preſent condition 'and circumſtances, in which this and other Reformed Churches are, 'do call for. I hope after the hearing of ſo long a Paper, you will 'have a little further patience, while I ſincerely repreſent to you ſome 'things concerning the ſins we are to confeſs, and the mercies for 'which we are to ſupplicate. All who are wiſe and have a right ſenſe 'of true Religion and Chriſtianity, cannot but ſee, that there hath 'been a great defection amongſt us.

'This defection hath not been from the truth, or from the funda-'mental Articles of the Chriſtian Faith, but from the life of God 'and the power of Religion, and from that temper and converſation, 'which the Goſpel requires in us, ſo that I doubt not but we and all 'good men will joyn with the *Aſſembly*, in acknowledging the ſins 'and defection of the Nation.

'But whereas the *Aſſembly* ſeems to repreſent *Epiſcopacy* as a princi-'pal and capital point of the *defection*, and as introductory into further 'degrees of Corruption; I find my ſelf obliged to declare my ſenſe in 'this affair upon this occaſion. I do not take my ſelf to be bound to 'endeavour to juſtifie the manner of the introduction of Epiſcopacy 'into this Church *An.* 1662, nor the manner of Election and nomi-'nation of perſons to that Office, which was in uſe among us, nor the 'legal Eſtabliſhment, nor the Laws, by which it was eſtabliſhed among 'us, nor the conduct of thoſe who were in Office; and I will not ſay 'but ſome who were in the Office of Epiſcopacy and that complied 'with that Government, might have been in ſome meaſure acceſſary 'to the corruptions, by their bad example or Connivance, and neg-'lect of the true Exerciſe of Diſcipline. But yet I cannot think that 'the ſettling of an *Imparity* of the Officers of the Church, is to be looked 'upon as a *defection*, or that it is a thing in it ſelf unlawful, or that it 'is of it ſelf introductory of the abounding of wickedneſs and ſcan-'dals in the Church. This I may with the greateſt confidence affirm, 'that Religion never flouriſhed more in the World, than it did when 'and where there was an *Imparity* among the *Officers* of the Church 'And this I know, that ſome famous *Proteſtant Churches*, do allow '*Epiſcopacy*, and continue till this day under that *form* of *Government*; 'and I am ſure that moſt of the Wiſe, Pious, and Learned men abroad, 'tho they live where the Goverment is not Epiſcopal, have not ſuch

'bad thoughts of it as our Brethren here have. And whereas they 'charge many of the then ſtanding Miniſtry with compliance with 'the alteration of the Government. I do not ſee that the continu-'ance of Paſtors to ſerve God and the Church under the late ſettle-'ment, is to be look'd upon as a defection, for which they are to re-'pent; divers of them having continued to ſerve in the Miniſtry, 'neither out of Pride, nor Covetouſneſs, or Fear, or Weakneſs, or 'want of Courage, but out of Conſcience, and a fear to offend 'God, by refuſing their ſervice in that ſtation, when there was no in-'ſuperable ſtop, or bar put in their way, as they thought there then 'was not. And the like may be ſaid of many others, who entred 'afterwards into the Paſtoral Office, under the the late Government. 'But notwithſtanding of what we have ſaid of this matter, we can-'not but acknowledge, that there has been a great defection among 'us. Men generally have ſhaken off the Yoke of Chriſt; and ex-'preſt none of that reſpect, which we all owe to his Laws, and 'have abandoned themſelves to their Luſts, and corrupt inclinations, 'ſo that iniquities and Immoralities of all ſorts have abounded, and 'generally men of all ranks have corrupted their ways. Covetouſneſs, 'Fraud, Oppreſſion, Injuſtice, Senſuality, Drunkenneſs, and divers 'kinds of uncleanneſſes, Curſing, Swearing, Atheiſm, neglect of the 'worſhip of God, and other Sins, beſides thoſe reckoned in this Paper 'have abounded. The *Aſſembly* acknowledges, that there have been 'ſome diſorders, among thoſe of their perſwaſion: Which, they ſay 'is matter of humiliation, ſuch as, ſcandalous diviſions, injurious re-'flections againſt worthy men, and ſome dangerous principles drunk 'in. They ſay, it ſhould be lamented, *that ſome of their way, who in 'the main things did endeavour to maintain their Integrity, did not give ſea-'ſonable and neceſſary teſtimony, againſt the defections and evils of the times, 'and did not keep a due diſtance from them.* If they do mean hereby (and 'I know not what elſe can be underſtood by it) that it is to be lamen-'ted, that ſome of their way did not ſeparate from ſuch as complied 'with the Government, but did joyn in worſhip with them: This 'will not appear to any others, beſides ſome of themſelves, to be 'matter of Lamentation. It is rather matter of Lamentation, that 'ſo many of them did behave themſelves ſo ſchiſmatically, and refuſed 'to joyn in worſhip on ſuch ſlender grounds, with thoſe who were 'not of the ſame perſwaſion with them concerning the Government.

'They ſeem to appropriate to thoſe of their way, that they *endea-'voured to keep their integrity in the main things*, and *that they did own 'truth, and bear witneſs againſt the courſe of defection*; but I know that 'not a few amongſt thoſe who complyed did endeavour to maintain

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'the integrity of the main things, and did own all the neceſſary and 'fundamental truths of the Goſpel; and did bear faithful witneſs 'againſt the courſe of the *true* and *reall defection* from *Truth* and *Righte-'ouſneſs*. They confeſs, as I underſtand it, that all of whatſoever 'perſwaſion, generally do not receive Chriſt, nor imitate him, 'Oc. But,

'They have paſſed over many ſins of theſe of *their way*, which all 'other people ſee, whereof ſome are almoſt proper to them; how many 'of them are Proud, Fierce, Contentious, Turbulent, Seditious and 'Ungovernable; many of them preſume to judge and cenſure, re-'proach, revile and traduce ſuch as are not of *their way*, tho *Magiſtrates* 'and *Miniſters*. Not a few ſeem to place all Religion in a zeal for 'their proper opinions, and in running ſeparate courſes from thoſe who 'are not of their perſwaſions; many of them are of a Factious, Schiſ-'matical and uncharitable temper, and have by their bitter and in-'diſcreet zeal, been prompted to ſuch inhumane, barbarous and 'cruel actions, which have been ſo much the more ſcandalous as be-'ing acted under colour and pretence of Religion. Theſe and ſuch 'like ſhould be confeſſed ingenuouſly, and mourned for: And O 'that it might pleaſe God to make us all ſenſible how far we have de-'clined from that Spirit, and temper, and that behaviour and Con-'verſation, which the Goſpel requires in us, and to diſpoſe us to re-'form and amend.

'As to thoſe things for which we are deſired to pray, we have all 'reaſon heartily to joyn with them. There is only one expreſſion 'which I have obſerved, in which I fear they mean, ſomething for 'which I cannot joyn in Prayer with them. The expreſſion is, '*That all the Lords people may be of one mind in the Lord*; if they mean 'by it as they ſhould do, that they may all agree in the fundamentals 'of Religion, and may with one mind and one mouth glorifie God, 'and may live in Love, Peace and Concord together; and joyntly 'purſue the attainment of everlaſting Life: It is a very fit Petition, 'and we are all earneſtly to pray for it. But if they mean, we are 'to pray *that all may have the like ſentiments with themſelves, about 'the Government of the Church, and may conſider Presbyterian Government 'to be of ſuch concern and importance, as themſelves take it to be*; I can-'not joyn with them in it. That opinion being the ſource of moſt 'of the diſtractions, which abound among us, and depriving them 'who hold it, of what they owe to all, who hold the fundamentals of 'the Chriſtian Faith, and walk agreeable to the Laws of the Goſpel. It 'incapacitates them who hold it for performing all Offices of Love, 'to theſe, who are not of their perſwaſion, and prompts them to be-

'have themselves towards all such as Enemies to God and Religion; 'it makes them look with an evil eye upon these Protestant Churches, which have not such a model of Government, and begets in 'them, a neglect, dislike, and aversion from these Churches.

'I use not to speak so much of these things in such an auditory, nor 'had I now spoken of them, if we had been so discreetly dealt with 'as not to be driven to it. *This was said on* Sunday. *On* Thursday, '*which was the Fast day, he added as follows,*

'This day is set a part for Fasting, and humbling our selves under the Sense of our Sins, and the Sins of the Church, and Nation, of which we are Members, and to deprecate the wrath and 'heavy judgments, which our sins deserve, and to beg mercy from 'God, *&c.* And indeed it is evident that we are all highly guilty before God, and have grievously provoked him to wrath, and 'indignation against us; we have disobeyed and despised the 'Gospel, and almost Universally under the Profession of the Christian Religion, have lived as Heathens; and whereas the Gospel 'teaches us to live Righteously, Godlily and Soberly; Unrighteousness, Ungodliness, Uncharitableness, and Intemperance have abounded among us, it is fit, that we confess these things with grief and 'sorrow. The *Assembly* in that Paper which was read to you the 'other day, tho they lay open the sins of others, yet are too sparing, in confessing these of their own way. They say among 'other things, that *Episcopacy was introduced, many faithful Ministers 'were cast out, and insufficient and scandalous men thrust in on their 'Charges*; but there was not a word in all the Paper of not a few 'faithful Pastors cast out by some of their way, in a disorderly and 'tumultuous manner, they being private persons and without Authority. I wish the vacancies they have made may not be supplied 'by scandalous persons, or such as are weak and insufficient, and 'destitute of a right sense and understanding of Religion.

This much may suffice of the behaviour of *Episcopal men*; as to the *Presbyterians* themselves, to be sure, they kept the *Fast* with a great deal of fervour and zeal; but as if it had been only appointed for confessing the *errours* of *Episcopacy*, and the *Sins* of *Episcopal men*: They spent the whole day upon this: Their Sermons and Prayers were nothing else, but so many invectives against the Episcopal Clergy, and the former Reigns, which was done partly to satisfie their Revenge, because they could do no more at present; and partly to enflame the peoples rage; and to render them more keen upon their destruction. Only Mr. *Wilkie* in the Meeting house of the *Canon-gate*, thought he would be too partial, if he should only

only reckon up the Sins of others; wherefore in the *Afternoon*, he reſolved to confeſs his *own ſins* and the *ſins of his Party*, and ſo he inſtanced among other Peccadillos, their *taking an Indulgence from a Popiſh King, which was only granted to make way for Popiſh Prieſts and Jeſuits, who ſought the ruine of the Proteſtant Religion*: 'We 'knew this, ſaid he, well enough; but ſelf intereſt byaſſed us: and 'the ſame principal of ſelf intereſt made us guilty of ſinful ſilence; 'for all that time, we never Preached againſt Popery, fearing that 'we might loſe that Liberty, if we did. And none ſaid he, was 'more guilty than my ſelf; for *Maſs* was ſaid daily at my *Lugg*, 'and yet I never opened my mouth. Indeed theſe men were very cautious then, and careful to abſtain from every thing, that might be ſuppoſed to give the leaſt offence; by which, they ſhewed that they had their Tongues under great command; for before they were wholly addicted to railing againſt Popery, and every thing, which they fancied to be like it. Yet they could tie themſelves up inſtantly, when they apprehended it might do them hurt. This cautiouſneſs was very obſerveable, one day in Mr. *Geo. Johnſon*, who Preached in the ſame Meeting-Houſe of the *Cannongate*. He had in his Prayers unwares, contrary to the concerted meaſures, let fall theſe words, *O Lord confound the Land of Graven Images*, which no ſooner paſſed from him, than he inſtantly checked himſelf, and with the ſame breath, cryed out, *But O God ſave our King*.

Thus I have given a full account of the *Faſt*, which occaſioned as great variety of ſentiments and practices, as any one thing that ever was enjoyned.

It is evident, that from the beginning of this Revolution, the Presbyterians have had the turning out of the Epiſcopal Clergy wholly in their Head, at leaſt, more than any other thing: Revenge, as as well as Intereſt and Security, prompted them to this, for they concluded it hard, if not impoſſible, to preſerve the Intereſt and Reputation of their great *Diana Presbytery*, or to oblige people to a Superſtitious Worſhipping of this *Goddeſs*, by which they have their Wealth, while there were ſo many, who thought and taught, that there was no *Divinity* in it; and conſequently, both their *Craft* would be in danger to be ſet at nought, and their *Diana* ſhould be deſpiſed, if theſe men were not removed from amongſt them. And to compaſs this, they tryed various methods: Firſt, as *Demetrius* raiſed an uproar in *Epheſus*, againſt St. *Paul*, ſo they began with a *Rabble* in the *Weſt*, and ſome places of the *Southern Borders*, in which they ſucceeded according to their mind; for, in a ſhort ſpace of time, they emptied all theſe Churches to the number of about three or four hundred.

But this method was only proper for these places, where the ignorant Bigots, and Partisans of Presbytery are, it could not be attempted in other parts of the Kingdom, where the people were better Instructed, not so rude and barbarous, and who generally were very well pleased with the Ministers of the Episcopal Perswasion, whom they preferred every way, and in all things, to the Presbyterian Preachers. If it were narrowly examined, it would be found, that even this method, in the *West*, is no demonstration of a total aversion, in the people there, to the Episcopal Clergy, as it was given out to be; for there was not a General Insurrection of the Parishes of that Country, but a certain *Rabble* combined together, and run up and down, thrusting out Ministers, the Parishes being no less surprised with it than the Ministers themselves, and in many places the Parishes would have defended the Ministers, if either they had been forewarned, or sufficiently Armed, to make resistance. But however, they could not gain their point in the rest of the Kingdom, by these means, wherefore their only recourse was to the *Civil Authority*, which was very favourable to them at the time, so that they resolved to improve the occasion diligently, not knowing how long it would last. Here the E. *Crafurd* was very useful to them, for his Zeal caused them to search out all that might be attacked upon the head of *difference* from the *Civil Government*, and he held Councils for several Months together, only for depriving such. *Oversights*, *Omissions* of *little Formalities*, and *small Escapes*, were aggravated as if they had been willful and heinous Crimes. The gaining and encouraging compliance with the Civil Government, was so little studied, that all discouragement was given, that the *Episcopal Party* might thereby be Incapacitated, and consequently the danger prevented, which the *Presbyterians* feared from their number. There was no place for Repentance, nor could second thoughts be of any use, every one was judged by his first resolution; and if there were but the least flaw in ones compliance, he was dealt with as if he had not offered any compliance at all. By these means a great many more of the *Episcopal Clergy* were laid aside, and the *Presbyterians* would have been glad to have had all turned out this way, for then they thought the *Odium* would not lye upon them. But this method failed at last too, for the *Council* became weary of it, as they had reason; so the next thing resolved on, as was reported, was to procure an *Act of Parliament*, for declaring all the Churches within the Kingdom *vacant*: The pretence was, that the present Incumbents were all obtruded upon the Parishes, and therefore it was fit that the *people* should have their free choice, and be allowed to call *Ministers* suitable

to

to their own Inclinations; but they were adviſed not to propoſe this, as that which would be very far from ſerving their deſign, becauſe upon *calculation* it would be found, that moſt of the Pariſhes within the Kingdom would call back their own Miniſters, or other *Epiſcopal ones*, for by this time the people were every where ſhewing their diſguſt both at *Presbytery*, and the preſent *Presbyterians*, and by manifold inſtances it appeared, that neither of them were acceptable to the greater, and better part of the Nation. Seeing therefore they could work no more by other mens means, the *Presbyterian Clergy* reſolved to do the work themſelves, howſoever invidious it may ſeem to be, and for this end they got the *Government* of the *Church, and all Eccleſiaſtical Juriſdiction*, by *Act of Parliament*, put into their own hands. When the *Covenant* was in *force*, they found good ſervice of *Itinerant Committees* or *Commiſſions*, and they judged it would be of no leſs uſe now, to ſet them up again; and ſo, before the riſing of the *Aſſembly*, two were appointed, *one* for the *South*, and an *other* for the *North*, with full power to *viſit* all *Miniſters*, and to purge out of the Church ſuch as ſhould be thought *Inſufficient*, *Scandalous*, *Erroneous*, or *ſupinely Negligent*.

The Names of the perſons appointed for theſe *Commiſſions*, together with an Abſtract of their *Inſtructions*, are ſet down, page 53, 54, and 55. of the *Hiſtorical Relation of the General Aſſembly*: The giving them *Inſtructions* ſeemed to limit them, but in truth, they have all the power of a *General Aſſembly* it ſelf, and are ſo much freer, that they have not one from the *King* to check and controul them.

I ſhall begin with the *Committee* or *Commiſſion* for the *South*, which, according to appointment, ſate down at *Edinburgh*, the 21*ſt*. of *January*, 91. being the *third Wedneſday* of that *Month*. Several *Miniſters* up and down the *Country*, received *citations* to appear before them, and among the reſt, *Mr. Alexander Malcolm*, *Mr. James Hutchiſon*, *Mr. John Farquhar*, three Miniſters of *Edinburgh*; *Mr. Kay* at *Leith*, *Mr. Samuel Nimbo* Miniſter of *Collinton*, *Mr. Andrew Lumſden* Miniſter at *Duddſton*, and *Mr. John Monro* Miniſter at *Sterline*. There was alſo many others, whoſe Proceſſes had been referred to them, either by the *General Aſſembly*, or ſome particular *Presbyteries*. The three Miniſters of *Edinburgh*, received the *Citation* on *Saturday*, the 16*th*. of *January*, betwixt Nine and Ten a Clock at Night, which both the Miniſters, and others, conſtructed to be done on deſign to diſcompoſe them for Preaching the day following. At this very hour alſo, they ſent a Summons to *Dr. Robertſon*, Miniſter of the *Grayfrier-Church* in *Edinburgh*, who had been Sick for a long time, and whom all the City knew to be then in *Articulo mortis*, as indeed he died ſome few hours after. The

The tenor of the Summons was this, *To compeir before the Commission, upon the twenty first of* January, *to be tryed in Life and Doctrine, and discharge of the Duties of the Ministerial Function, and censured by the said Commission as they shall think Just.*

Mr. Alexander Malcolm, Mr. James Hutchison, Mr. John Farquhar, Mr. Samuel Nimbo, and *Mr. Andrew Lumsden,* met, and all of them resolved to take the same joint-measures, seeing they were all in the same Circumstances. Accordingly, on the *21st.* day of *January,* to which they had been cited, *Mr. James Hutchison* presented himself before the *Commission,* and in his own Name, and in Name of the other four, he desired of the *Commission* a special *Citation,* containing, and expresly naming, their *Crime* or *Crimes,* for which they were to be tryed and censured, the *Accusers* and *Witnesses Names,* and a competent time for preparing such *Defences* as were *legal and just*; but all this was flatly denied. The next day *Mr. Malcolm* compeired and proposed, in his own Name, and in the Name of his Brethren, the same things, and had the same answer, 'for *Mr. Kennedy,* the *Moderator,* said, That the *Com-* 'mission was not bound to give an account why they Summoned 'them, nor to tell who were their *Accusers,* nor for what they 'were *Accused,* or who were to *Witness* against them, but that be- 'ing cited, they were obliged to answer instantly to what should 'be asked of them, and if they refused, he told them the *Com-* 'mission had power to Censure them, and would do it. To 'which Mr. *Malcolm* replied, That it was illegal to Summon any 'Super inquirendis, that he and his Brethren were not bound either 'by *Civil Laws,* or *Ecclesiastical Canons,* to regard or obey *gene-* 'ral citations, and that none of them would answer, except they 'got *citations* which were *special* and *particular.* He added, That they were more unjust than *Festus,* a Heathen Judge, for he thought it unreasonable to send a *prisoner* to *Cæsar,* and not withal to signifie *the crimes laid against him,* but (saith he) *we are here convened before you, and you'll not tell us for what cause.* Upon this he was ordered by the *Moderator* to remove.

January the *23d,* these *five Ministers,* to free themselves of farther trouble from the *Commission,* resolved to disown and decline their *Authority,* and so they sent one Mr. *French as Proctor* for them, with the following *Declaration,* which he delivered, and took *Instruments* upon the delivery of it.

WE under-subscribers, Mr. Alexander Malcolm, James Hutchison, John Farquhar, *Ministers of* Edinburgh, *Mr.* Samuel Nimbo, *Minister*

niſter of Collinton, *and* Andrew Lumſden *Miniſter of* Duddiſton, *being continued in the peaceable Exerciſe of our Miniſterial Function, notwithſtanding of the alteration of the Church-government, by Act of Parliament, and being under the protection of their preſent Majeſties, by our Submiſſion and Obedience to Authority; and we being, nevertheleſs, cited to compeir before the Commiſſion of the late* General Aſſembly, *to hear and ſee the Judgment of the ſaid* Commiſſion, *given anent us, and our Seſſion Books and Records, and to hear and ſee ſuch tryal taken of our Life, Doctrine, and diſcharge of the Duties of our Function, as the ſaid* Commiſſion *ſhall think Juſt. We having all of us, conſidered the import of the ſaid compeirance, upon the* Citations *given us, do hereby declare, That we have no freedom in our Conſciences to compeir, or ſubject our ſelves, to any tryal whatſoever, before the ſaid* Commiſſion, *and that by reaſon of our known Principles, and former Engagements to* Epiſcopacy; *and this we own to be our Judgment, with all due deference and ſubmiſſion to Authority. In Witneſs whereof, we have Subſcribed theſe preſents with our Hands, at* Edinburgh, January 21. 1691. Sic Subſcribitur

Alexander Malcolm, James Hutchiſon, John Farquhar, } Samuel Nimbo, Andrew Lumſden.

This being the firſt *declinature* from their Authority which any had made, therefore the *Commiſſion* reſolved to put ſome ſevere Cenſure upon it. Some propoſed *immediate deprivation* and *depoſition*, others were for *Excommunication*, and, as was ſaid, the *firſt* carried it over the *laſt*, only by *two Votes*, which was intimated in the ſeveral Churches the very next *Lords day*. As the *Commiſſion* was cenſured by ſome, for their rigid and ſummar proceedings againſt theſe Miniſters, and never offering to treat with them in any gentle manner, ſo theſe *five Miniſters* were blamed by others, for their precipitancy in declining the *Commiſſion*; for it was ſaid, that having ſo far owned them as to appear before them, and formerly to give up their *Seſſion Books*, when they were asked of them, it was no ways agreeable now to give in a *declinature*: And as their practices were diſagreeable and inconſiſtent, ſo they had thereby much wronged themſelves, for by this means they had occaſioned their own *deprivation* and *depoſition*, whereas, if they had taken

an other courſe, compeired before the *Commiſſion*, and ſuffered them to accuſe and lead probation, as they would have been obliged to do, they might have continued in their Offices a longer time, and perhaps defeat the *Commiſſion* altogether, becauſe it would have been very hard to have proven any thing, that might have depoſed any of them; and if they had only *appealed*, when the *Commiſſion* was about to do them ſome palpable Injuſtice, they then might have expected *protection* and *redreſs* from the *Civil Authority*; but theſe *Miniſters* anſwered thus for themſelves, That ſome of them had never any ways owned the *Presbyterian Government* as yet, and others of them but very little, and that that little acknowledgment which they had made, could neither infer that they had renounced their former *Sentiments* about *Epiſcopacy*, nor yet entirely ſubmitted to *Presbytery*, and that they had good reaſon to decline or diſown the *Commiſſion*, conſidering the *Injuſtice* and *Illegality* of their proceedings, which was both contrary to *Scripture*, the *Canons* of the *Church*, and the *Acts* of *Aſſemblies*, owned by themſelves; for as in *Scripture* it is commanded, firſt to *tell men their faults in private*, and not *to receive any accuſation againſt an Elder of the Church, but before two or three Witneſſes.* So by an *Act* of the *Aſſembly* at *Perth*, *March* 1. 1596. none ought to be ſummoned, *ſuper inquirendis*, without inſtancing the Names of the Accuſers, and the crimes and faults they are accuſed of. And by an other *Act of a General Aſſembly* at *St. Andrews*, *April* 24. 1582. it is appointed that Miniſters within the Kingdom ſhould have *forty days* allowed them, whereas only ten had been given them. They ſaid further, that they had reaſon to *diſown* the *Commiſſion*, and to refuſe to appear before them, conſidering how they had treated others, and how *partial* they were; that they were not *Judges* properly, but *Parties* and *Enemies*, who had reſolved upon their ruine before ever they met, and, who had not only determined to have them out, *quovis modo*, but had alſo aſſigned their ſeveral Churches to particular perſons, *viz.* The *Grayfrier Church* to Mr. *Gilbert Rule*, the *Old Church* to Mr. *Blair*, and the *Tolbooth Church* to Mr. *Kirkton*, which was indeed commonly talked long before, and it proving true, was a demonſtration that there was a *laid* and *formed deſign* of turning out all the Miniſters of *Edinburgh*, by one means or other, though they themſelves were the occaſion of the more ſpeedy execution of it.

Notwithſtanding the *Act* and *Sentence* of the *Commiſſion*, theſe *five Miniſters* were reſolved to continue the Exerciſe of their Miniſtry, unleſs

unleſs they met with violence from a *Rabble*, or that the *Civil Magiſtrate* concurred with the *Commiſſion*. Many thought the *Civil Magiſtrate* would not meddle in the matter, and a *Rabble* was not much feared in *Edinburgh*. Theſe who frequented the *Epiſcopal Churches*, were reſolved to defend their Miniſters, if they met with any diſturbance, but on *Saturday* and *Sunday* mornings, the *Provoſt* of *Edinburgh* ſent to Mr. *Malcolm*, Mr. *Hutchiſon*, and Mr. *Farquhar*, forbidding them, upon the higheſt peril, to attempt Preaching, or to be ſeen about their Churches that day, ſo they kept their Houſes; and the *Epiſcopal Party* being diſappointed, came back from the Churches both in diſcontent and rage, and if their temper were as much enclined to Tumults, as the *Presbyterians* are, a little matter would have occaſioned one that day: And indeed, the *Provoſt* feared it, and upon the apprehenſion of it, ordered the *Captain* of the *Town Guards* to have all his Men together in readineſs, for preventing any ſuch thing.

All the *Miniſters* of *Edinburgh* were now laid aſide, either by the *Council*, or the *Commiſſions*, except Mr. *Wilkie* in the *Tolbooth Church*, who was alſo at this time turned out by a *cunning Trick*, which had no *parallel* then, and indeed none but the *Presbyterians* are capable of giving any; but if they continue we may come to have enough ſuch inſtances; for Mr. *Craig* of the *Cannon Gate*, his Caſe is much like it, as ſhall be related afterwards. Upon Dr. *Robertſon*'s death, Mr. *Wilkie* was appointed by an *Act* of the *Town Council*, to go to the *Gray Frier Church*, to be Colleague to Mr. *Hutchiſon* there, becauſe no *Presbyterian* would joyn either, and becauſe by putting them together, they ſaved a Church, for the uſe of one of their *Presbyterian Miniſters*; who keep at as great diſtance from theſe that are *Epiſcopal*, as ever their *Predeceſſors* the *Phariſees* did from Heathens and Publicans, whom yet our Saviour often preferred to them: When Mr. *Wilkie* was advertiſed of this by *Two* of their number, *viz.* *George Hume* Bailiff, and *James Crawford* Apothecary, ſent to him for this end; he replied, *That he would very readily obey the good Town, provided his Legal Right, as one of the Miniſters of* Edingburgh, *was not thereby prejudged or obſtructed*: And then it was told him, that he needed not fear that, for there was no deſign to wrong him, by tranſplanting him. This was on the 23*d.* of *January*, and on the 25*th.* Mr. *Kirkton* was brought to the *Tolbooth Church*, and ſettled Miniſter in it, without the Call or Conſent of the Pariſh, the Formality of an *Edict*, or any thing of that Nature,

usual in the *admission* of a Minister: But while Mr. *Wilkie* was thinking to take possession of the *Gray Friers Church*, the Lord *Provost* sends for him, acquainting him, that the *Commission* had appointed Mr. *David Williamson* to preach in the *Gray Frier Church*, for intimating the *Sentence* of *Deposition* against Mr. *Hutchison*, wherefore his *Lordship* desired to forbear that day, for Mr. *David* craved both *forenoon* and *afternoon*, and he assured him, that he should sustain no prejudice by it, to which Mr. *Wilkie* also yeilded, being very desirous to please them, and gain their favour. Some other Excuse was invented for shifting the next *Sunday* to, and so on for *two* or *three Sundays*, till Mr. *Wilkie* turned impatient at their delayes to settle him in the *Gray Friers Church*, when he had so easily parted with the *Tolbooth Church*: And he was not a little apprehensive of some disingenuous Trick, when it was told him, that they who preached in the *Gray Friers Church* used to pray for the *Reverend Brother* abroad, whom that Parish belong'd to: This Mr. *Wilkie* concluded was not himself, as indeed it was meant of Mr. *Gilbert Rule*, who was then in *England* about the Affairs of the *Kirk*. Then private entreaties could no more prevail with Mr. *Wilkie*, so that they were forced to interpose the *Authority* of the whole *Town Council*, to which Mr. *Wilkie* only consented, for some *two* or *three* dayes, as appears by the following *Act*, given under the *Town Clerks* own hand.

Edinburgh

Edinburgh, *the* 13*th. day of* February, 1691.

THE which Day the Lord Provost, Bailiffs, Council and Deacons of Crafts, *being Convened in Council, having considered their Act, transplanting Mr.* Tho. Wilkie *from the* Tolbooth-Church *to the* Gray-Friers, *they do appoint some of their number to commune with the said Mr.* Thomas Wilkie, *and to represent to him, for several weighty Considerations, that it is necessary the said Mr* Thomas Wilkie *should forbear Preaching for some Lords days, which the said Mr.* Thomas Wilkie, *in obedience to the Councils Commands, consented he should forbear Preaching for three Lords days, only providing the said forbearance do not prejudice his legal Title as one of the Ministers of* Edinburgh.

Extracted by me

ÆNEAS MACKLAND.

But when pretences and dissimulation could no more be used, it was plainly told him, that the *Gray Frier Church* was to be otherwise bestowed, notwithstanding he had not only the

the *private promiſe* and aſſurance of the *Provoſt* and other *Magiſtrates*, but alſo the publick Faith of the *Town Council*, by an *Act* of theirs dated *January* 23, which was the condition on which he parted with the *Tolbooth Church*, Tho Mr. *Wilkie* might have gueſſed this from the firſt time that they deſired his forbearance to preach; and tho he was forewarned by ſeveral Perſons, that a Trick was deſigned him, yet he could not keep himſelf from being mightily ſurpriſed and troubled at this final Anſwer and Reſolution: The loſs of his Living vext him, and the manner of taking it away was matter of more vexation, than if it had been done by the formality of a Sentence, tho never ſo unjuſt. It galled him exceedingly, that he ſhould have been ſo ſimple as to truſt men of no ingenuity, and that by carrying the favour of thoſe, who deſigned him a Cheat, he had ſuffered himſelf to be Trickt out of his Miniſtry without *Citation* or *Proceſs*, and while he was under no *Sentence* or *Cenſure*, neither was *accuſed* of any *crime* or *maleverſation*, which might have deprived him. He made great Complaints, but they had no ſucceſs. The good Lord *Provoſt* and *Bailiffs* excuſed themſelves in that the *Miniſters* would not quit the poſſeſſion they had got, and the *Miniſters* on the other hand, told him, that his buſineſs was with the *Magiſtrates*, for they had not meddled with him; he had not conſulted them, when he dimited the *Tolbooth Church*, and as they were not to enquire upon what terms he did it, ſo he could not blame them for taking poſſeſſion of *Churches* that were *vacant*. Thus betwixt the two he was kept out of his juſt rights, and all the defence that can be made for it, is, That the *Presbyterians* had now declared open War with the *Epiſcopal Party*, and their Allies, and all that had been in *confederacy* with them: And in War men uſe not much to regard the points of Juſtice and Ingenuity; If the enemy be defeated and weakened, it is no matter by what means, whether by giving fair and open Battle, or by ſecret Ambuſcades; the Cities or Caſtles which are once in poſſeſſion are kept, tho they have been won not by force or generous valour, but by baſeneſs and treachery.

After much importunity to ſilence his clamour, they firſt proffered him Mr. *Kirton's Meeting Houſe*, in the *Caſtle Hill*, which he refuſed, becauſe it was an uncertain thing, and none

none of the *legal Churches* of the *City*, to one of which he had an undoubted Right. Then at laſt they beſtowed on him the *Lady Yeſters Church*, which he has accepted of, and ſeems to be contented with at preſent: But it will be found, that they are ſtill befooling him; for beſides that the *Earl of Twedale* debates with the *Good Town* the Right of planting that Church, it has no Pariſh annexed to it, and the *Magiſtrates* of *Edinburgh*, when they find their opportunity, may have many pretences, for the ſhutting it up again. But it was believed, and not without Reaſon, that the giving this Church to Mr. *Wilkie*, was done not ſo much to repair the injury he had received, as to be a pretext for turning out Mr. *Craig* and his People, that having no other place to go to, they might find themſelves under a kind of neceſſity, of uniting with the *Presbyterian Congregation* in the *Cannon-gate*.

Becauſe I have mentioned this Caſe of Mr. *Craig*, and that it hath ſome reſemblance to that of Mr. *Wilkie*, I will give ſome ſhort account of it here, tho it was poſterior to the other in time, by ſeveral months. This Mr. *Craig* is one of the Miniſters of the *Cannon-gate*, and has had the whole charge of that *Pariſh* theſe two or three years, becauſe Mr. *Burnet*, the other Miniſter, was deprived by the *Council*. This Pariſh of the *Cannon-gate* had the uſe of the *Lady Yeſters Church*, from the *Town* of *Edinburgh*, until ſuch time as a *new one* of their own ſhould be built. When this *new one* was finiſhed, which was only in *Summer laſt*, the *Presbytery* of *Edinburgh* appointed another Mr. *Wilkie*, who preached in the *Meeting-houſe* to take poſſeſſion of it, and with his Elders to chooſe another *Miniſter*, as if there had been a *total vacancy*, never regarding Mr. *Craig*'s right to be a Miniſter there. Mr. *Craig*, and thoſe of the *Epiſcopal Perſwaſion* in that *Pariſh*, which are in proportion more than *three* of *four*, when they heard this they addreſſed the *Presbytery* for the maintenance of their rights and priviledges, and receiving no ſatisfaction from them, they brought it before the *Lords of the Council*, where alſo the *Presbyterian* party prevailed; for the *Council* ratified and approved the *Orders* of the *Presbytery*, and ſo Mr. *Craig* was ſhuffled out of his Right, tho he was willing to ſubmit to Presbytery, and to joyn with Mr. *Wilkie* the Presbyterian, and had condeſcended not only not to pretend to any *priority* and

precedency,

precedency, as the *Elder Miniſter* and *poſſeſſour*, but even alſo to yield the *precedency* to Mr. *Wilkie*, and to ſerve only as *ſecond Miniſter*. Mr. *Craig* being thus kept out of the *New Church* of the *Cannon-gate*, reſolved to continue preaching in the *Lady Yeſters Church*, and his wonted Hearers were alſo reſolved to wait ſtill upon him there; but that being conſidered as dangerous to the *Presbyterian Intereſt* in the *Cannon gate*, and a too great occaſion of withdrawing the people from Mr. *Wilkie* the *Presbyterian*, therefore the Magiſtrates of *Edinburgh* were adviſed to give the *Lady Yeſter-Church* to Mr. *Thomas Wilkie*, who had been Miniſter of the *Tolbooth Church*, by which means Mr. *Craig* has no Church at all to preach in, and is forced to take refuge in an *old Chappel*, lying near the *Water-gate*, in the foot of the *Cannon-gate*.

But to return to the *Commiſſion* of the *General Aſſembly*, who were buſie about their work of purging the Church: Great endeavours were uſed to fix ſome ſcandal or other upon Mr. *John Monro*, Miniſter of *Sterlin*, and Mr. *Key*, Miniſter of *South Leith*, that the *Commiſſion* might take occaſion to deprive them, and by that means, get thoſe two conſpicuous Churches into their poſſeſſion; but both of them appeared for themſelves, and defended themſelves ſo ſtoutly, that the *Commiſſion* could gain no ground. Mr. *Monro* upbraided the *Presbyterian party*, to their face, with Ingratitude towards him, for he ſhewed how kind he had been to them in former times; that ſome of them he had viſited and relieved while they were in Priſon, and that he had even been Inſtrumental in ſaving ſome of them from the *Gallows*; and yet, for a requital, they were deſigning not only to deprive him of his Livelihood and Miniſtry, but alſo of his *good Name*, which is dearer to one than his Life. When they perceived that ſufficient Probation could not be laid againſt him, they tryed to work him up to a *voluntary dimiſſion*. The chief *Accuſer* and *Leader* on of the *Proceſs*, came to him one day, and told him, That if he would dimit, they would paſs from the Libel, and give an ample Declaration of his Innocence. This paſt in private, and being for his Reputation, to have ſome publick and undoubted evidences of the ſame, he went preſently to the *Commiſſion*, and told the *Moderator* the propoſal that had been made to him,

and

and made the Perſon to own it publickly before them; for it was ſo recent, that he had neither a Face to deny it, nor yet time to conſider the *inconveniency* of acknowledging it. And Mr. *Monro* ſays, that this Man confeſs'd before them all, that the *Libel* was not true, and they were only deſirous to be rid of Mr. *Monro*, that by his removal they might get a Miniſter of their own Perſuaſions: Upon which *Mr. Monro* took occaſion to reaſon his Caſe with the Commiſſion, and to convince them how much he was injured: but the Moderator would not be raſh in aſſoiling him. Another Day there fell out a remarkable Paſſage, which ſhews what an *honeſt Witneſs* a Presbyterian will make. While *Mr. Monro* was pleading his Caſe before the Commiſſion, he had a Nephew attending him without Doors, who fell a diſcourſing with a Countryman, whom he perceived very curious to know what the Commiſſion was a doing; diſguiſing his own Sentiments, he asked the *Countryman*, what was his Buſineſs, he told him he was come in to help away the *wicked Curates*: Then the other ſaid the *Curate of Sterlin* was preſently before the *Commiſſion*, that it would be for the Glory of God and good Service done to the Church to have him out, but that they wanted *Witneſſes*; and ſo he asked if he would go in and witneſs againſt him, to which the *Fellow* replyed, that *indeed he knew him not, but for the Glory of God and the good of the Church he was very ready and willing to do it*: Juſt as he was ſaying this one of the *Presbyterian Miniſters* paſſes by, and overhearing it, cryed to the *Fellow* to take heed to himſelf, for he was amongſt his Enemies; and he added that he ought not to witneſs falſly upon any account, that it might not be thought that they approved of ſuch things.

But in truth there are too many Inſtances which prove that the *Presbyterian Clergy* look at Truth as little as their Witneſſes that are adduced before them: for they do not receive the *exculpation* of any *Epiſcopal Miniſter* ſo readily and willingly as they do a *Libel* or *Indictment* againſt them: They mark punctually what has a tendency to render him *odious* or *criminal*, but nothing which makes for his *Vindication*, or the clearing of his Innocence. So this very *Commiſſion*, having charged Mr. *Key* of *South-Leith* with Drunkenneſs; none of the Witneſſes could prove it; and one of them was ſo far from doing it, that he evidently proved the contrary: Upon which Mr. *Hugh Kennedy* the Moderator, bad the *Clerk* write, *Nihil novit in cauſa*. The *Witneſs* underſtanding Latin, replyed, *Sir, how can you ſay ſo, for I know very much of the matter; I have declared and made it evident to you, that Mr.* Key *was not drunk at that time you ſpeak of*: Upon which another Brother roſe up and ſpoke in Paſſi-

on, Sir, *you were brought hither to witneſs againſt your Miniſter, and not to clear him or plead for him.* Whence it is evident, that it was not the Truth they were ſeeking; and all the reaſon they had to conclude Mr. *Key* drunk at that time, was, becauſe he had baptized two Children in one day, and was at both their Entertainments, as if one could not be witneſs to a Feaſt without running to exceſs.

During the ſitting of this *Commiſſion*, the 30 day of *January*, returned, which is the Anniverſary of *King Charles the Firſt's Martyrdom.* The Obſervation of it laſt year was oppoſed by the *Presbyterian Clergy*, they both refus'd to preach upon the Subject Matter and Argument of the *Day*; and alſo to delay the going to Sermon *till ten a Clock*, which was deſired, that the *Lords of Council and Seſſion*, and others of the Nobility and Gentry might come to Church more ſolemnly as the *Day* required. And becauſe they were ſo ſtrict upon their *Hours*, the only Remedy was to keep back the Clock, which was made to ſtrike *eight* only when it was *ten* by the Courſe of the Sun, becauſe that is the *ordinary hour* of beginning their *Weekly Sermons.* It was Mr. *Hugh Kennedy*'s turn to preach, and tho the *Pulpit* and all the reſt of the Church was hung with *Black*, yet the *little old Fox* came up in a *Gray Cloak*, and held forth his *Hour* without touching the occaſion directly or indirectly, either in his *Sermon* or *Prayer*: He durſt not condemn the thing, becauſe moſt People in the Church knew he was an Acceſſary to it. And I know a Gentleman, who made haſte to ſee him in the *Pulpit*, ſaying, he thought the Pulpit ſhould break, or the Black fall of while *Kennedy* was in it, as well as the Corps uſed to bleed at the preſence of the Murtherer. To which it was anſwered, that Miracles were wrought to detect ſecret and hidden Murthers, but not to atteſt thoſe which were known and tranſacted in the Face of the Sun.

This Year, to get this *Anniverſary* duly obſerved, the *Court of Seſſion* was adjourned for that day, and both *Lords of Council and Seſſion* ſent ſome of their number to wait upon the *Commiſſion*, and to deſire that they would appoint one to preach to them a *Sermon* for the *Day*; Sir *Colin Campbel* of *Arbruchell* was one of them who was ſent after he had delivered the *Requeſt* of the *Council and Seſſion*, which all others think in ſuch Caſes to be equivalent to a *Command*: the *Moderator* ſaid to him, *My Lord, we are very buſie and have much to do, and ſhould not be hindered: And you and the reſt all know well enough that it's not agreeable to our Perſuaſion to keep days.* To which it might have been replyed, that none of them make any ſcruple of keeping Days, which bring them in Money, for they preach very frankly at the *Anniverſary* of *George Heriot* in *Edinburgh*, by which

an hundreth *Merks Scots* come to the Preachers Pocket. The Commission was so civil as to deliberate about the Requeſt: but the Reſult was, That they could not obey it; which the *Lords of Council and Seſſion* were highly offended with, as being an Affront to their Authority; and therefore ſent them Word, That unleſs they did obey them, they would not ſuffer them to have any *other Sermon* that day. The *Lord Provoſt* had Orders to ſee that their Will in this was obſerved; who therefore forbad ringing of Bells to the ordinary *weekly Sermon*, but forgot to call for the *Keys* of the *Church Doors*, ſo that they cauſed the *Trone Church* to be opened, whither they went and ſet up *Mr. Shields* to preach, which was interpreted a greater *Contempt* of the *Authority of Council and Seſſion*, than if it had been any other Perſon; becauſe this *Mr. Shields* in a Book of his, entituled, *The Hind let looſe*, doth expreſly defend and juſtifie *the Murther of King* Charles *the Firſt*, and the *Aſſaſſination* of the *Archbiſhop of St. Andrews*. In the beginning of his Sermon he ſaid, *It may be expected that I ſhould ſpeak ſomething of that Man that dyed forty years ago: He either dyed juſtly or unjuſtly: If unjuſtly, it was the better for himſelf: if juſtly, we need not trouble our ſelves more about him.* The reſt of his Sermon was ſtuffed with *Invectives* againſt *Biſhops*, and the *Epiſcopal Clergy* and the *Church of England*; and he held forth, that it was very unlawful to keep any Confederacy with *Papiſts* and *Idolaters*.

This *Mr. Shields* is one of the *Three Cameronians*, who addreſſed to the Aſſembly, as was ſaid before in the *Hiſtorical Relation thereof*: ſince that time he hath publiſhed a *Pamphlet*, called, *An Account of the Methods and Motives of the late Union and ſubmiſſion to the Aſſembly*: in which all the ſteps of *his* and *his two Brothers* Proceedings are narrated, and the larger Paper publiſhed; which the *Aſſembly* thought to have ſuppreſſed altogether, becauſe it contain'd ſome Reflections on the Members of the Aſſembly. When all is conſidered, the coming in of theſe *Cameronians* appears a kind of Myſtery which cannot be well underſtood, for there ſeems not to be a true *Union*, but only a kind of *Truce* for preſent Conveniency; or if there be any *Union*, the *Condeſcendence* is upon the *Aſſembly's ſide*; ſo that it may be ſaid, the *Aſſembly* has turned *Cameronian*: For *Mr. Shields* and his *Two Brethren* declare, That they have not retracted any thing they ſaid or did formerly; and as they would not condemn their own Principles and Practices, ſo they have laid heavy and grievous things to the charge of thoſe in the *Aſſembly*, inconſiſtent with the Principles of *true Covenanted Presbyterians*; which, as *Mr. Shields* obſerves, the *Aſſembly* has not contradicted nor refuted.

And as their Silence is a tacite Confeſſion of their Guilt, which they alſo acknowledge in general Terms, in the *Act* and *Reaſons* for the *Faſt*, ſo the receiving *Men* into their Communion without Check or Cenſure, who teach publickly in their Sermons, and maintain in their *Books*, *Tenets*, and *Poſitions*, which are both Scandalous to Religion, and alſo deſtructive of human Society: I ſay this is an evidence that they are of the ſame mind, and have no abhorrence of ſuch ſcandalous and pernicious Principles, as thoſe men have vented. But though the Aſſembly and *Mr. Shields*, *Mr. Linning*, and *Mr. Boide* have made an Agreement, without coming to particulars, or expreſſing the mutual Terms or Conditions; yet the other *Cameronians* refuſed to patch up a Peace ſo eaſily; they require expreſs and particular Declarations from *the other Presbyterians*, and deſire that what *Mr. Shields* and his *Two Brethren* did, may be conſidered as their own *private Deed*, and not the *Deed* of the whole Party: and it is ſaid the *Breach* is rather wider than it was before. *Mr. Howſton*, who now heads the *Cameronians*, refuſed to ſubmit his Call to the *Kirk* of *Kilſyth*, to the *Presbytery* of *Glaſgow*; and when one who was ſent from that *Presbytery* to preach there, poſſeſſed the *Pulpit*, it's reported, that he went up to a *Loft* or *Gallery* in the Church, and inſtead of inſtructing the people, they fell foul upon one another: Whatever be of this, it's certain the *Pariſh* was divided upon this Head, and one part followed the one, and another the other. To ſuch a height is this difference arrived, that it can be decided by no meaner perſon than the *King*; ſo that *Mr. Howſton* went to *Flanders* that King *William* might interpoſe his Authority for repairing the Injury he had received; and I am told that he not only complained of his own Treatment, but alſo repreſented to his *Majeſty*, that the *Aſſembly* and other *Presbyterians* took meaſures that were not good either for Church or Kingdom. Thus, though they will not acknowledge the *King* to be the *Head of their Kirk*, yet they, as well as others, will have recourſe to him on occaſion. He ſucceeded ſo well, that he procured *two Letters* from the *King* in his behalf, one to the *Council*, another to the *Presbytery* of *Glaſgow*: He delivered the firſt to my Lord *Crawford*, and went with the other to *Glaſgow*: The *Presbytery* received it; and to prevent any Proteſtation he might make for their not obeying it, they ſaid to him, that ſome of the Brethren ſhould be appointed to confer with him; and in the mean time they diſſolved the *Meeting* and did nothing. Upon this he returned to *Edinburgh* to be redreſſed by the *Council*; but when he came there he found that his *Letter* had never been produc'd, and *Crawford*, to whom he had delivered it, had taken

Journey

Journey for *London*, ſo that he is ſtill where he was: and by this it appears, that *Kings* Recommendations avail but little with ſome Men.

This *Howſton* has a *Brother*, who alſo will not unite with our *Aſſembly men*; but goes up and down drawing *People* from *them*, as they were wont to do from the *Epiſcopal Miniſters*: being found in *Edinburgh*, he was ſhut up in Priſon, and detained *ſeveral Months*; till of late with difficulty he hath procured his enlargment. So little reaſon is there to talk of their Harmony and Union, except it be in the oppoſition, which both make to the *Epiſcopal Party*, that the *Cameronians*, to diſtinguiſh themſelves the better from the other *Presbyterians*, have taken up a *new Name*, viz. That of the *Society*; they do not add, of *Jeſus*, leſt they ſhould be taken for the *Diſciples* of *Ignatius Loyola*. Thoſe of this *Sect* ſometimes begin their *Meetings* at *Ten* or *Twelve* at *Night*, or at the *dawning* of the *Morning*, and they uſe to be well armed with *Swords* and *Staves*; and I'm told there have been hard blows given betwixt them and the other *Presbyterians* in the *Southern* and *Weſtern Shires*, as happened in the *late times*: ſo now we may expect *variety of Sects* and *Opinions*, which will ruin *Religion*, as well as diſturb the *publick Peace* and *Quiet*. For *Fanaticiſm* is a *Spiritual Vertigo*; which makes people reel and ſtagger from ſide to ſide, and run about till they fall into *Atheiſm* and *groſs Impiety*.

To return to the *Commiſſion*, which ſat down again upon *Wedneſday* the Fifteenth of *April*: When they were met, Sir *William Loccart* the King's *Sollicitor* came and preſented to the *Moderator* a Letter from the *King*, which was not received with that Reſpect which was due. The *Moderator*, without riſing from his *Seat*, bad him give it in to the *Clerk*, telling him, *That there was very much noiſe of that Letter*: For indeed it was not only talked of, but alſo ſeveral Copies of it were ſpread up and down both *City* and *Country*. Then the *Moderator* turn'd to the *Clerk*, and ſaid, *Man take off the Scab of the Wamb of it, and ſee what's within it*, for ſo, as is ſaid, he called the *King's Seal* upon it. This Letter was the effect of that *Addreſs*, which thoſe Commiſſionated by the *Epiſcopal Clergy*, who were ſtill in place, made to the *King* before his going to *Flanders*; whither alſo *Two* of them followed him, *viz.* Dr. *Canaries* and *Mr. Leſk*, that they might even there negotiate the Affairs of their *Party*, and get that ſtop put to the *Proceedings* of the *Presbyterians*; which was promiſed them, but which could not be preſently given, becauſe of the *King*'s haſte to go beyond Seas. This is a true Copy of the Letter.

To

To the Right Reverend and Our Well-beloved Miniſters and Elders, Commiſſioners of the General Aſſembly of the Church of our ancient Kingdom of *Scotland.*

Right Reverend and Well-beloved, We greet you well:

WHereas there hath been humble Application made to us, by ſeveral Miniſters, for themſelves and others, who lately ſerved under Epiſcopacy in that our ancient Kingdom, We have thought good, as well for the Good and Advantage of that Church, as the Publick Juſtice and Welfare of the Nation, and the Intereſt of our Government, to ſignifie our Pleaſure to you, That you make no diſtinction of Men, otherwiſe well qualified for the Miniſtry, who are willing to join with you, in the Acknowledgment of, and Submiſſion to the Government of Church and State, as it is by Law now eſtabliſhed, though they have formerly conformed to the Law introducing Epiſcopacy; and that ye give them no vexation or diſturbance for that cauſe, or upon that head; and that in regard many of theſe Miniſters are turned out ſummary, without any Sentence or Order of Law, if ſuch ſhall be called to be Miniſters of any vacant Congregations, by plurality of Heritors and Elders, we judge it reaſonable that you admit them, where there is no juſt Cauſe to the contrary, without making any difficulty. Whereas ſome of theſe Miniſters complain of Severities and Hardſhips by ſeveral Sentences pronounced againſt them, we think fit to give you opportunity to review what Caſes ſhall be brought before you, that your ſelves may give ſuch juſt Redreſſes as the matter requireth, before we take any further notice of theſe Complaints.

We will aſſure you we will protect you, and maintain the Government of the Church, in that our ancient Kingdom, by Presbytery, without ſuffering any invaſion to be made upon it: And therefore we will expect, That you will avoid all occaſions of Diviſions and Reſentments, and cordially unite with thoſe that will agree with you in the Doctrine of the Proteſtant Religion, and own the Confeſſion of Faith, which the Law hath eſtabliſhed as the Standard of the Communion of that Church. And it is our Pleaſure, That during our abſence out of Britain, *until we give our further Directions, that you proceed to no more Proceſs or any other Buſineſs, and diſpoſe your ſelves to give out your beſt Means, for healing and reconciling Differences; and apply your ſelves to give impartial Redreſſes upon any Complaints that ſhall be offered unto you, againſt Sentences already paſt, that we be not obliged to give*

give our ſelves any further trouble thereanent. So we bid you heartily farewel. Given at our Court in the Hague, *Feb.* 13. 1690. *and of our Reign the Third Year.*

Sic ſubſcribitur, *by his Majeſty's Command,*

JO. DALRYMPLE.

When this *Letter* was read, the Anger and Diſpleaſure of the *Brethren* was to be ſeen in their Countenances: One ſaid that there was no regard to be had to *it*, becauſe the *King's Hand* was not at *it*. Another replied, That whether it had come only from the *Secretary* himſelf, or been ſent by the order of the *King*, there was no reaſon to take any notice of it, or be concerned with it; for it proceeded from a miſtake and miſ-information, as if they had turned out any ſummarly, without any Sentence or Order of Law, whereas they were conſcious of no ſuch thing. It is reported of the *Moderator*, That when the *Contents* of this *Letter* were firſt imparted to him, he ſaid, *If the King had not ſo many Men at his back, he would make two of it*: But a *Perſon* of *Honour* aſſured me, That when he was ſpeaking to him of *it*, his anſwer was, *That the King would be as wiſe to let theſe matters alone.*

After much deliberation, it was reſolved to write an *Anſwer* to the King, and to ſend *two* of their number to negotiate their Affairs with his *Majeſty*, and to remove the Prejudices he might have conceived againſt them by falſe Repreſentations. The Perſons who were thought fit to be ſent, were Mr. *John Law*, and Mr. *David Blair*. The *Letter* which they were to carry with them, was but once read publickly; nor did the *Moderator* ſuffer any at the time, to propoſe his Judgment about it; for he ſaid, That there was a *private Committee* appointed for that matter, and ſo he deſired every one to come in apart by himſelf, and there to declare his Mind, what he would have added to it, or taken away from it: Which was done either to keep the thing more ſecret, or that the *Draught of the Letter*, which the *Moderator* and other leading Men had made, might paſs more eaſily without any change. The King's *Letter* required two things: *One* was to redreſs the Grievances which the *Epiſcopal Miniſters* complained of: The *other* was, To forbear the proceeding any more againſt them, ſo long as the *King* was abſent from *Britain*. They had no Mind to grant the *firſt* at all; but in compliance with the *laſt*, they thought it convenient to ſtop a little, that they might not give their Adverſaries occaſion to irritate the *King* againſt them, and to withdraw his Favour, which was their only preſent ſupport. The yielding

yielding to this, was only a delaying their Affairs, till they were better ſtated, which afterwards might be eaſily compenſated; and by doing ſo, they would diſpoſe the *King*'s Mind for receiving their Defences for what was already done. So leaving all things as they were, the *Commiſſion* was adjourned till the next *Quarterly Seſſion*. But it muſt not be forgot, that they left particular *Presbyteries* and *Synods*, to act their part in the mean time, for they iſſued out no Order to ſtop them, neither made they any intimation of the *King's Letter*, or of his *Will* and *Pleaſure* therein unto them; ſo that when it was objected by any *Epiſcopal Miniſter*, they ſtill pretended ignorance.

This *Month* the *Synod* of *Lothian* and *Tweddale* met at *Edinburgh*, and concluded a *Monthly Faſt* to be kept for ſome time: For this end, the *Secret Council* was addreſſed to, that they might ratifie and approve the ſame by an Act: Which indeed they did; but Duke *Hamilton* would admit of no other reaſon for the *Faſt*, than that of the *preſent War*, and the *King's Expedition to Flanders*. This did not a little diſpleaſe the *Brethren*, who, to delude and amuſe the People, and to ſerve their own particular Ends, had heap'd up a number of ſuch Reaſons, as the *Aſſembly* gave for the *former Faſt*: Wherefore, becauſe the *Council* would not accept of, and agree to the *Act* and *Reaſons* as they were drawn up by them, they reſolved to ſhew no regard to *what* the *Council* had done: So at the intimation of this *new Faſt*, they did take no notice of the *Act* of *Council* or *Proclamation* publiſhed by them; but enjoyned it in the *Synod*'s *Name* and *Authority*, reading to the People the *Act* and *Reaſons* of the *Synod* for it. Particularly Mr. *Kirkton* in the *Tolbooth Church* of *Edinburgh*, ſaid, *That they ought to look to this Paper which came from the Synod for their direction, in the end and nature of this Faſt, and not to that other which was ſelling up and down the Town*; by which he meant the *Act* and *Proclamation* of the *Council*. The *Earl* of *Crawford* and *two* more of the *Council* were preſent. *One* of them ſaid, That the *Council* could not ſit with this, nor let it paſs without cenſure; for their *Authority* was baffled and affronted: But it ſeems it was found convenient to take no notice of it, leſt they ſhould be more baffled and affronted, by medling with theſe *peremptory* and *ſtubborn Kirk-men*, who are like an *imperious Wife*, that will both have all *her* own Will, and a part of *her Husbands*.

About the middle of *July*, the *Commiſſion* met again. Some few days before, the *two Miniſters* they had ſent over to *Flanders*, returned, of whoſe Reception by the *King*, there were various Reports: But in anſwer to that *Letter* which they carried from the *Commiſſioners*, there came a *ſecond Letter* from the *King*, which was ordered to be

be delivered to the *two Miniſters*, if they returned before the *Meeting* of the *Commiſſion*: But if they were late a-coming, another was appointed to give it to the *Commiſſion* at its firſt ſitting down. So the night before Mr. *James Elphinſton* went with it to Mr. *John Law*, and Mr. *David Blair*, who preſented it to the *Commiſſion* the next day, with an account of their Negotiation and Diligence.

A Copy of the ſecond Letter from the King to the Commiſſion of the General Aſſembly.

To the Right Reverend and our Well-beloved Miniſters and Elders, Commiſſioners of the General Aſſembly of the Church of our ancient Kingdom of *Scotland*.

W. Rex.

Right Reverend and Well-beloved, We greet you well. By the Letter preſented to us from you, by Mr. John Law, *and Mr.* David Blair, *Miniſters, your two Commiſſioners, we do perceive you ſufficiently underſtood our Intentions contained in our Letter, directed to you from the* Hague; *and we are well-pleaſed with what you write, both as to your own unanimous Inclinations to redreſs thoſe, who may be leſed, and to unite with ſuch of the Clergy, who have ſerved under Epiſcopacy, and fallen neither under the Qualifications of the Act of Parliament, nor the Terms of our Letter, and that you are ſufficiently inſtructed by the General Aſſembly to receive them: From all which, we do expect a ſpeedy and happy ſucceſs; and that ye will be ſo frank and charitable in that matter, that we cannot doubt but that there ſhall be ſo great a progreſs made in this Union betwixt you, before our return to* Britain, *that we ſhall then find no cauſe to continue that ſtop, which at preſent we ſee neceſſary; and that neither you, nor any Commiſſion or Church-Meeting, do meddle in any Proceſs or Buſineſs, that may concern the purging out of the Epiſcopal Miniſters: And we do not reſtrain you as to other matters relative to the Church or your ſelves; nor did we ever intend to protect any in the Miniſtry, who were truly ſcandalous, erroneous, or ſupinely negligent; and therefore we did propoſe their ſubſcribing the* Confeſſion of Faith, *as the Standard of the Church-Communion, which takes off the ſuſpicion of Errour: And as for thoſe who are really ſcandalous, inſufficient, and ſupinely negligent, if ſuch ſhall apply, either by themſelves or with others, though they were willing to acknowledge our Authority, and to join with you, we do not oblige you to receive ſuch; and in that caſe where there is juſt cauſe, you may proceed to a fair impartial Inquiry, in order to their be-*

ing received in the Government of the Church, but not in relation to the turning them out of their Benefices and Miniſtry: as the Act of our Parliament has left them to our further Orders, we will not doubt of the ſincere performance of what you have ſo fairly promiſed in your Letter, whereby you will beſt recommend your ſelves to us, and anſwer that Truſt repoſed in you, by the Act of our Parliament. So we bid you heartily farewel. Given at our Court at Aprebrux, *the* $\frac{14}{24}$ *of* June, 1691. *and of Our Reign the Third Year.*

By his Majeſty's Command, Sic ſubſcribitur,

JO. DALRYMPE.

Ever ſince this Revolution, the *Kingdom* of *Scotland* has been divided about the *Government* of the *Church*. The *Epiſcopal Party* have been upon the *defenſive ſide*. Firſt, they ſtudied to preſerve the *Government of Epiſcopacy* it ſelf; and for that end addreſſed to the Parliament, which proved altogether in vain. In the *next place*, when *Presbytery* was eſtabliſhed by *Act* of *Parliament*, the *Epiſcopal Clergy* petitioned for a ſhare of the *Government of the Church*, or at leaſt to be ſecured from the *Juriſdiction of the Presbyterians*, who had declared themſelves a *ſtated Party* againſt them. But neither was this harken'd to. Then, as their laſt Refuge, they conſidered how to ſave *themſelves*, their *perſonal Rights* and *Priviledges*, that they might ſuſtain no *Prejudice*, upon the account of their private Sentiments and Perſwaſion. And for this cauſe, they reſolved to addreſs King *William* himſelf, ſeeing the Applications made to others were ſo ineffectual: Therefore Dr. *Canaries* was ſent from ſome of the *Clergy*, on the *South-ſide of Tay*; Mr. *Mac-Gill*, and Mr. *Small* from *Angus*; Dr. *Gaider*, Mr. *Leisk* and Mr. *Forbeſs* from the *Dioceſs of Aberdeen*. This laſt Deſign ſucceeded better than any of the former; for the *King* thought their Requeſt reaſonable, and promiſed them his Protection in this matter; and in both his Letters to the *Commiſſion* of the *Aſſembly*, he required this, as that which was moſt juſt and equitable. Nay, the refuſing it was judged ſo unreaſonable, that it is ſaid, that thoſe *Presbyterian Miniſters*, who were ſent up from the *reſt*, did expreſly promiſe to receive ſuch *Epiſcopal Miniſters*, not only into *Communion*, but into the *Government*, as could not be excepted againſt, either for Life or Doctrine. And which is yet more, it appears from *King William's ſecond Letter*, that the *Commiſſion* has given ſome ſuch thing under their Hand.

Where-

Wherefore to try their Sincerity, it was thought fit to put them to it, by making ſome of the *Epiſcopal Clergy* addreſs to them. The *nature* and *form* of the *Addreſs* was drawn up, and concerted at *London*, and ſent down to *Scotland* with Mr. *Mac-Gill* and Mr. *Small*; for it was judged requiſite they ſhould Addreſs all after the ſame manner; the tenour of which is as followeth.

To the Reverend the Miniſters and others by Law impower'd to eſtabliſh the Judicatories *of the Church of* Scotland:

The humble Petition of the Miniſters of the Epiſcopal Perſwaſion,

Humbly ſheweth,

'THAT whereas Epiſcopacy is by Law aboliſhed in this King-'dom, we who have in the moſt dangerous Times manifeſted 'our Zeal againſt *Popery*, are now ready to give all the Aſſurances 'that are or can be by Law required of us, of our Averſion to *Popery*, 'of our Firmneſs to the *Proteſtant Religion*, of our Duty and Fidelity 'to their Majeſties, King *William* and Queen *Mary*; we are further 'ready and willing in our reſpective Charges and Stations to do every 'thing that is incumbent on us, as Miniſters of the Goſpel, for ad-'vancing the Power of Religion, or repreſſing of Scandal and Vice, 'and for the ſecuring the Peace and Quiet of their Majeſties Go-'vernment, and to act in Church-Judicatories for carrying on of 'theſe Ends, without any regard to the Difference of Perſuaſion in 'matters that are not fundamental.

'We do therefore humbly and earneſtly deſire, That in order 'to theſe Ends, we may be ſuffered to act as Presbyters in 'this Church, in our ſeveral Precincts and Paroches.

This being propoſed to the *Epiſcopal Clergy*, ſeveral Arguments were uſed to perſuade the ſubſcribing it; which ſome declined for one Reaſon, and ſome for another. Some gueſſing the ſucceſs from the *Presbyterian Temper*, thought it would be a proſtituting their Reputation to offer a thing which would not be accepted: Others apprehended that to be yielding of the *Epiſcopal Cauſe* to the *Presbyterians*, and therefore would not do it. But in the *Dioceſs of Aberdeen*, the moſt part condeſcended, and gave a *Commiſſion* to Mr. *Leiſk*, to wait upon the *Commiſſion* at *Edinburgh* ſo ſoon as it ſhould ſit, and in their Name

to addreſs them as above; which he did: But the *Moderator* ſaid to him, That they could not receive it; for there was a *particular Commiſſion* appointed for all on the *North-ſide of Tay*; and if the Miniſters of theſe places had any thing to ſay, they ought to ſay it to them. Mr. *Leisk* replied, that there was no *Commiſſion* ſitting in the *North* at that time; that he was *Moderator* of *both Commiſſions*, and he judged it all one which of them he applied himſelf to! That the *King's Letter* was directed to them, which required them to receive ſuch as ſhould make application unto them; and if they refuſed it, he would *proteſt*, and take *Inſtrument*. The *Moderator* bad him do what he pleaſed; and ſo after *Proteſtation*, he removed. Mr. *Small* went along with Mr. *Leisk*; and while Mr. *Leisk* was talking with the *Moderator*, one of the Brethren riſes from his ſeat, came towards Mr. *Small*, took him by the Shoulder, and with a moſt *frowning Countenance* ſaid to him, *Ye are a pack of prophane Raskals, and deſerve no pity, neither ought to be received.* After which, he returned to his *ſeat*, leaving Mr. *Small* ſurprized with his *Diſcretion* and *Civility* in ſuch a place, and at ſuch a time.

The ſame day, or the day following, Mr. *Tho. Wood*, Miniſter at *Dumbar*, and Mr. *William Denune*, went and offered to the *Commiſſion* the ſame *Addreſs* ſubſcribed by about a *dozen of Parſons*; which being done by *Miniſters* on the *South-ſide of Tay*, they had not the former pretence for rejecting it. They craving an Anſwer, the *Moderator* ſaid to them, *Sirs, ye're very haſty; you took time to draw it up, and you muſt allow us time to anſwer it:* And ſo he put them off for ſome days. At their next *Application*, they were deſired to explain ſome parts of the *Addreſs*, as what they meant by *acting as Presbyters*; whether they meant *the acting ſeparably by themſelves independently on them*; or *if it was to be underſtood of their joint Concurrence with them.* To this it was anſwered, *That they had it not in their Commiſſion to make any Explications, and therefore could not do it.* So upon the 22d of *July*, they had this Anſwer given them.

'THe Commiſſion for Viſitations on the South-ſide of *Tay*, appointed by the late General Aſſembly of this Church, having conſidered a Petition preſented to them by Mr. *Thomas Wood*, and Mr. *William Denune*, ſigned by them and twelve other Miniſters, who call 'themſelves of the Epiſcopal Perſuaſion, do find that ſome of theſe 'Petitioners are depoſed, ſome ſuſpended, both of them for groſs 'Immoralities; others of them are in proceſſes referred by the Ge'neral Aſſembly to this Commiſſion, and ſome declared contuma'cious by the *Presbyteries* of the Bounds, where they have their reſi-

'dence;

'dence; and ſome live without the Bounds committed to the inſpe-
'ction of this Commiſſion. They do alſo find, That not only theſe
'Petitioners do not look upon this Commiſſion as a Judicatory of this
'Church, but alſo do miſtake their Work, by aſcribing to them a
'Power to eſtabliſh the Judicatories of this Church, which is not
'committed to them by the General Aſſembly; and though the
'Commiſſion be ſatisfied to hear of their Zeal againſt *Popery*, and
'Firmneſs in the *Proteſtant Religion*, Duty and Fidelity to their *Ma-*
jeſties; yet they find, that ſeeing the Petitioners have not offered to
'own and ſubſcribe the Confeſſion of Faith, which by Law is made
'the Standard of the Doctrine of this Church, they give no ſecurity
'againſt Errours; nor do they offer to ſubmit and concur with the
'preſent eſtabliſhed Government of this Church, according to the In-
'ſtruction of the General Aſſembly, much leſs to acknowledge it, as
'is required by his *Majeſty*'s gracious Letter: And whereas in the Pe-
'tition, the Petitioners ſeem to deſire an allowance for ſetting up a
'Government ſeparate from, and independent upon that which is
'eſtabliſhed by Law, and have refuſed, when deſired by the Com-
'miſſion, to explain either for their Brethren, or for themſelves,
'this or any other Expreſſion that ſeemed dark and doubtful to the
'Commiſſion; declaring alſo expreſly, That they had no further to
'ſay, than what was contained in the Petition, and that they could
'do nothing ſeparately by themſelves without their Conſtituents,
'Therefore on theſe grounds the Commiſſion cannot grant this Peti-
'tion, as it ſtands *in terminis*, however willing they be to receive
'ſuch of them as perſonally ſhall be found duly qualified according to
'the Inſtructions of the Aſſembly, and his Majeſty's gracious
'Letter.

Mr. *Wood* and Mr. *Denune* having got this *laſt Anſwer*, they made a *Proteſtation* againſt the *Commiſſion*, for refuſing them the Favour which the *King*'s *Letter* required of them.

Some blamed both the *Miniſters* and the *Commiſſion*; and thought that neither of them acted ſo candidly as did become them; for while both pretended a willingneſs to unite, each of them kept at a diſtance, and ſtudied what might hinder, rather than what might further the Union. It was ſaid, That the Miniſters did needleſly offend the *Commiſſion* by the *Title* of their *Addreſs*; for ſeeing they made no ſcruple of addreſſing to the *Commiſſion*, they might have made as little of giving them their *due Title*: And it was either mere nicety to refuſe it, or it was done with a deſign to pique them, that they might not accept of the *Addreſs*. Again it was ſaid, That they

were

were very unreaſonable in refuſing to explain the *ambiguous terms* of the *Addreſs*, and that they gave the *Commiſſion* a good pretext for denying their Requeſt, when they would not tell what was the Nature and Import of it; for the *Commiſſion* could not be obliged to grant what they did not underſtand.

On the *other hand*, the Anſwer of the *Commiſſion* was found fault with very much, and it was ſaid, that by it, they clearly ſhewed that they were no wiſe willing to receive *Epiſcopal Miniſters*, whatſoever they had profeſſed or wrote to the *King*. The very Addreſſing to them was thought ſuch a *Condeſcendence* in *Epiſcopal Miniſters*, as to deſerve a better and more kindly reception than that which it met with. And the *Commiſſion* was cenſured not only as very indiſcreet, but as moſt unjuſt, for giving them theſe *odious Epithets* in the beginning of their *Anſwer*; for there was but *one* or *two*, whom they had any ſhadow or ptetence to name ſo; and even theſe *two* offered to vindicate themſelves, if they were allowed a fair Hearing. The greateſt part of thoſe, who ſubſcribed, were neither under *Proceſs* nor *Cenſure*, nor had they been at any time *Libelled*; ſo that the *Anſwer* was unjuſt to them, whatever it might be to the reſt. Further, it was very unjuſt, to reject the *Addreſs*, becauſe the *Confeſſion of Faith* was not offered to be ſubſcribed; for though this was not expreſſed *in terminis*, yet it was clearly enough implied, and it was then only time to make that *Objection*, when the *Confeſſion* was put to them and refuſed. *Finally*, Though the *Miniſters* keep to generals, and refuſed to explain what they meant by *Acting as Preſbyters*; yet that was thought no juſt or ſufficient Reaſon for denying their *Requeſt*: For if they could not grant it in the *largeſt extent*, it was in their power to ſet limitations to it. They might have been ſure that *Epiſcopal Miniſters* would not be received at all, if not under the Notion and Character of *true* and *lawful Presbyters*, without being obliged to receive *new Ordination*: And in this Senſe they ought to have interpreted the Petition, unleſs the *Miniſters* had, in expreſs terms, craved more. And as they could not be blamed for refuſing to allow them to *act independently*; ſo their not admitting them as *Presbyters*, and not conſenting to their having the *Power* and *Privilege* of ſuch, which was all that ſeemed to be required, is a clear demonſtration that either they did not own them to be *Preſbyters*, or that they did not deſire to join with them.

They had ſo *few Miniſters* of their *own Party*, that it might been thought, they would have been glad to have received any that were willing to come over to them; but, in truth, they choſed rather to want, than to admit of any who had ſerved under *Epiſcopacy*; and thought

thought the one a leſs inconvenience than the other, as appears from the treatment, which ſome *Miniſters*, who were called *Anti-Teſters*, met with. Five of theſe who refuſed the Teſt, *viz.* Mr. *Lundy*, Mr. *Craig*, Mr. *Paterſon*, Mr. *Marchiſton*, and Mr. *Carmichael* made Application to them, both at their laſt *Seſſion* in *April*, and *this* in *July*: They thought their caſe more favourable than that of other *Epiſcopal Miniſters*; and it was ſaid that they deſigned to go a very great length: I cannot tell poſitively what it was they would have done; for they reſolved to deliver their Mind by word of Mouth, and not to give any thing under their Hand, but *they* would not ſo much as give them *acceſs*; they would neither hear them nor take their Caſe into conſideration.

Thus it is evident, that they were reſolved not to admit any Miniſters of the *Epiſcopal Perſuaſion*, nor any who had heretofore ſerved under the *Epiſcopal Government*: For though the *King* had required this in his *Letter*; yet by their Inſtructions they were enjoined to receive none, but *ſuch as they had ground to believe would be true and faithful to the Government*. And it was concluded, that none could be truſted to, who did not renounce their former Sentiments, abjure Epiſcopacy, and cry *Peccavi* for their complyance with it. But it might be reaſonable enough to truſt to them who did this, becauſe ſuch would be ſo much abhorred by the *Epiſcopal Party* whom they deſerted, that they would then find it their Intereſt to keep up *Presbytery*. This was expreſly required of Mr. *Thomas Wilkie*, Miniſter of the *Tolbooth Church*: for when he humbly ſupplicated them to be received, making great Promiſes of an entire Submiſſion to their Government; the *Moderator* ask'd if he had no more to ſay, and preſſed him to declare himſelf more fully. To which Mr. *Wilkie* replyed, That he thought he had ſaid enough, and given a ſufficient Declaration of his Mind. And indeed perhaps he had ſaid more upon the Head than could be well juſtified. Yet nothing would ſatisfie them unleſs he would ſay that his *Compliance* with *Epiſcopacy* was a Sin: And becauſe he made a Scruple of that, they obſtructed his Buſineſs, as was related before, and refuſed to receive him. But upon theſe Terms they admitted one Mr. *Menzies*, Mr. *Hugh Nisbet* and Mr. *Arrot Miniſter* of *Ginglekirk*, who are the only Perſons that have gone entirely over to the *Presbyterian Party*, and the *Epiſcopal Party* have ſuſtained no loſs by their Deſertion. For *Mr. Hugh Nisbet* has the Character of *being Ignorant, Inſufficient and Scandalous*; *Mr. Arrot*, beſides that he is ignorant, he is ſo ſordidly Covetous, that he is not aſhamed of any baſe thing, if it will bring in *filthy Lucre*: To ſave himſelf from the *Rabble*, he, at the very beginning, went to the *Pulpit* with Invectives

ctives againſt the *Epiſcopal Government*, and was not ſhort of the wildeſt *Cameronian* in Raillery and vile Expreſſions: And that he might oblige the *Presbyterians* to let him keep his Poſſeſſion, he offered *to put on Sackcloth* and to *do Penance* in as many Churches as they pleaſed. And as for *Mr. Menzies*; he was firſt a *Hill-Preacher*; next he ſubmitted to *Epiſcopacy*, and received a Church under that Government; which afterward he deſerted, and run again to the *Hills*, and was in the *Rebellion* at *Bothwell-Bridge*, which rendred him obnoxious to the Laws: And that he might eſcape the due Puniſhment of his Crime, he ſurrendred himſelf to the mercy of the Government, and took and ſwore the Oath of the *Teſt*. By theſe Inſtances it doth appear what Qualification is requiſite to recommend one to the Favour of the *Commiſſion*.

And as we have ſeen *one part* of the *King's Letter* diſobeyed; ſo neither was the other regarded, which required the redreſſing the *Grievances* which the *Epiſcopal Miniſters* complained of. No Cenſure was abated, no Proceſs reviſed; nor did they recal the *Sentences* of *Suſpenſion* and *Depoſition* pronounced by particular *Presbyteries* and *Synods* againſt *Miniſters*, whom all the World knew to be innocent. But whether the *Cenſures* were inflicted juſtly or unjuſtly, they continued them. And to make it evident that ſome *Epiſcopal Miniſters* had reaſon to complain of *Partiality* and *Injuſtice*, I ſhall, inſtead of many Inſtances, which would make me tedious, narrate fully the Caſe of *Mr. Simon Cuper Miniſter at Dumfermlin*, and *Mr. George Johnſon*, *Miniſter of Brunt-Iſland*.

But firſt I will divert the Reader with an Account of ſomething which happen'd in *Fife* while this *Commiſſion* was ſitting. The noiſe of the *King's Two Letters* ſpread abroad, and the intimation of his *Favourable Inclinations* towards *Epiſcopal Miniſters* who would own his *Government*, both alarm'd and awaken'd the *Presbyterian Party*, and put them upon divers Inventions how to prevent what they ſo little deſired, and what they thought would prove prejudicial to them at the laſt. This was thought the beſt expedient, which might keep the *Epiſcopal Clergy* from owning and ſubmitting to the *Civil Government*, becauſe it was upon the Hope and Promiſe of this that ſo much favour was procured to them. And to effectuate this, it was reſolved to make uſe of their *Common Stratagem*; that is, to let the *Rabble* looſe upon ſuch *Miniſters* as they would be rid of, and to fright them from a Compliance. Indeed they have not proſecuted this Deſign; But the Attempt upon the *Miniſter of Kemback* in *Fife* is a ſufficient Proof of it: an Account of which I have from one who was preſent, who upon a miſtake was near to have

ſuffer'd

ſuffer'd for the other; and it is as followeth: On *July* the 22. 1691. about Twelve *a Clock* at night there came two men and knocked at the *Gate*, of the *Miniſter of Kembock*'s *Houſe*, deſiring a Servant to direct *Two Strangeer Gentlemen*, who had loſt the Road through the darkneſs of the night. A ſhort while after, they came up to the Chamber Window, and asked the ſame Favour in the Name of one *Andrew Clepan*, a *near Relation* of the *Laird* of *Kembock*, and who belongs to Major *Balfour*'s *Troop*, which was lying at St. *Andrew*'s ſome *four Miles* diſtant. The *Miniſter* himſelf was not at home, for he had gone the day before to *Angus*, to viſit his *Father* who was ſick, and there was only a *deprived Miniſter* lodging at his *Houſe* at the time. This Stranger made them no anſwer at firſt, apprehending they were *Rogues* who were come to rob the Houſe. When therefore their *Lyes* and fair *Language* proved ineffectual, they began more plainly to diſcover themſelves, calling at the *Window* to open in the *King* and *Council's Name*, threatning, if it was not done, to *Piſtol* the Miniſter, and fire the Houſe about him. Then the *Stranger* anſwer'd from within, your Deſign cannot be juſt, ſeeing ye have *twice* made uſe of *Lyes*; the *Miniſter* of *Kembock*, whom you pretend to ſeek, is not at home; I am unknown to you, and you do not pretend to ſearch for me, and therefore I entreat you to be gone. Upon this anſwer they beat up the *Windows*, fired *Piſtols* into the *Chamber* and thruſt in their *Swords*, which made the *Stranger* leave his Bed and run naked out of the *Chamber*; for his Cloaths were ſo near the *Window*, that he durſt not go to fetch them. Finding the *loweſt Windows* well barred with Iron, they ſcaled the *Houſe*, and attempted to get in at the *upper Windows*: But being diſappointed there too, they next batter'd the *Door* of the Houſe with great *Stones*, and at laſt, by frequent puſhing with a long *Tree*, or *Pole*, which they found in the *Cloſs*, looſed the *Bands*, broke the *Lock*, and forced open the *Door*: But nevertheleſs they durſt not venture forwards at firſt, fearing that he who was within had laid ſome Snare for them, or that he was in readineſs to kill the firſt who advanc'd. This made them with great *Oaths* and *ſtrong Aſſeverations*, promiſe ſafety to his Perſon, which ſomewhat encourag'd him. But as ſoon as they found him, they dragg'd him in *his Shirt* to the *Gate*, abuſing him with moſt opprobrious Language, as *Hell-Hound*, *Soul-murdering Dog*, &c. He aſſured them he was not the *Miniſter* of the place, whom they pretended to ſeek, but acknowledged that he was a *Miniſter* deprived by the *Council*; and they ſtill ſuppoſing otherwiſe, *Twelve* of them in *Country Cloths*, with *drawn Swords* and *cocked Piſtols*, made him *twice* kneel, ſwearing that they would allow him but one minute

for Prayer; and that all of them were reſolved to have the *Honour of taking his Heart Blood.* But while he was in this *ſad Caſe*, expecting the worſt, a *Boy*, whom they called *Guide*, when he perceived they were in earneſt, cryed out vehemently and bitterly, *That man is not the Miniſter of this Place, for*, ſaid he, *I know the Miniſter very well. Ten* of them upon this went aſide to conſult the matter, and return'd with a *Reſolution* to let him go, if he would ſwear never to preach again. He asked if ever any of them had *Oaths* forced upon them? *Two* of them anſwering *Yes*; he asked in the next place, *if they did keep them*; and they ſaying, *that they thought they were not bound to do it*: Then he replyed, *Why would you impoſe an Oath upon me, which your ſelves acknowledge one is not bound to keep?* After ſome Communing, they agreed to accept of his *Oath* never to preach under King *William, nor to pray for him, nor to accept of any Allowances from the General Aſſembly*; aſſuring him that it was reſolved *that King* William's *Letter ſhould never do any good to an Epiſcopal Soul-murdering Hell-hound.* Though they ſpared his Life, yet they pulled his Shirt *twice* or *thrice* over his Head, and beat his *naked back* and *Breaſt* with the *Buts* of their *Muſquets*: and before they parted with him, they ſent ſome of their number to find out the *Schoolmaſter*, and *Church-Beddel*, whom they alſo threatned and treated barbarouſly, to make them deliver the *Keys* of the *Church*, and ſwear never more to officiate in it. The *Beddel* heſitating a little, one of them advanc'd to *piſtol him*; and would certainly have done it, if the *Piſtol* had not by a happy Providence miſgiven. Then the *fear of Death* made both him and the *Schoolmaſter* do, what was required of them: They declared that they were put upon this by *Perſons* of *the greateſt Quality in the Kingdom*, and that they were obliged to give account of their Diligence to the *Aſſembly*, that the one half of their Company was gone to the next *Preaching Epiſcopal Miniſter*, and that it was reſolv'd none ſhould eſcape. As they were parting, *one* of them ſaid, *It is my Judgment you ſhould not let this Fellow paſs ſo eaſily: Complyers* and *Non-Complyers* ſhould be treated alike. Upon which a part of them return'd; which the *Miniſter* perceiving, went and hid himſelf in a *Field of Corn* till they were gone, being all the while in his *Shirt*, for they never allowed him time to put on his *Cloaths*. What hindred the other Party, or what ſtop either of them met with is not known; but afterwards they came not near any other *Miniſter*.

A true Repreſentation of Mr. Simon Cupar, *and Mr.* James Graham, *Miniſters of* Dumfermlin, *their Caſe; with the pretended* Presbytery *of* Dumfermlin.

UPon the *third of September*, 1690, The *Miniſters* at *Dumfermlin* were cited to compeir before the *Presbytery* there, the *tenth Inſtant*, to hear and ſee themſelves depoſed. The *Miniſters* being certainly informed that no *Libel* had at that time been offer'd againſt them to the *Presbytery*, nor any *Warrant* given by the *Presbytery* for citing them (Mr. *Frazer of Brae*, their *Moderator*, having declar'd to the Laird of *Pitliver*, and Mr. *George Gray*, *Miniſter* at *Beath*, that he knew nothing of a *Libel* againſt them, nor of any *Order* for citing them) thought not themſelves obliged to anſwer that *illegal Citation*, order'd by ſome *private Cabal*, probably the *Compilers* of the *Libels* that were to be given in.

Whereupon the *Heritours* of the *Pariſh*, and *Magiſtrates* of the *Burgh* formed a *Repreſentation*, and gave it in by ſome of their number to the *Presbytery*, complaining of the Injury done them and their *Miniſters*, craving that they would be pleaſed to give the *Authors* ſuch Rebuke as the matter deſerved; and withal deſiring, that if there were any *particular Libels* offer'd againſt their *Miniſters*, or any of them, the *Presbytery* would be pleaſed to impart the ſame to them, to the effect that they might give *due Information* concerning their *Miniſters*, of their Life, Converſation, and Deportment in their Charge.

Mr. *James Graham*, one of the *Miniſters*, went alſo to the *Presbytery*, and in his *own* and his Collegue's *Name*, complained of encroachment made on the *Presbytery's Authority*, and the Injury done to them, deſiring, that at leaſt they would declare that *Citation* void and null: After ſome *Conſultation*, the *Presbytery* returned anſwer to the *Heritors* and *Magiſtrates*, that they ſuſtained the *Citation*, and accordingly cauſed call the *Miniſters* at the *Church-door*: None of them compeired: A little after they ſent their Officer, deſiring the *Miniſters* to come to the *Presbytery*. Mr. *Graham* went; the *Moderator* told him, the *Presbytery* had ſuſtained the *Citation*; Mr. *Graham* pleaded that it could not be ſuſtained, being both Informal and Illegal, given without *any order* from the *Presbytery*, Appealing to the *Moderator* himſelf, who had lately declared that he knew nothing of a Libel againſt the *Miniſters of Dumfermlin*, nor of their being

Cited; and, producing the *Citation* it ſelf, ſhewed that it was *in primæ inſtantia*, to hear and ſee the Sentence of *Depoſition* paſſed. The *Moderator* confeſſed that he had ſaid ſo, but now he remembred, there had been a *motion* before them at their *laſt Meeting* concerning the *Miniſters of Dumfermlin*: The *Draught* of the *Citation* he acknowledged was *informal*, the firſt *Citation* being only to anſwer to the *Relevancy* of the *Libel*. Mr. *Graham* is removed, and, after a little while, called; the *Moderator* told him, that though they ſuſtained the *Citation*, yet, in his favours who had compeired, they paſſed from it, and gave him the eighth of *October* to anſwer to the *Relevancy of his Libel*: He pleading the ſame favour to his *Collegue*, it was abſolutely refuſed.

That Day Mr. *Simon Cupar*, the other *Miniſter*, is *cited* to compeir before the *Presbytery* the Seventeenth *inſtant*, *to hear and ſee Probation led againſt him*; the *which day the Heritors* and *Magiſtrates* went to the *Presbytery* and inſiſted on their former *Repreſentation*, and pleaded that the *firſt Citation* might be declared *null*. Notwithſtanding of which, the *Presbytery* proceeded and called Mr. *Cupar* before them; the *Moderator* told him, that by his not anſwering the *firſt Citation*, he had *forfaulted* the *benefit* of objecting againſt the *Relevancy* of the *Libel*; that the *Presbytery* had judged it *relevant*, and that now he was called to hear and ſee *Probation* led. Mr. *Cupar* anſwered, That he had not *forfaulted* the *benefit of being heard on the Relevancy of his Libel*, ſeeing it had been ſufficiently repreſented to them by his *Collegue* the *laſt day*, that That *firſt Citation* was *informal* and *illegal*; that his *Collegue* had compeired, not as anſwering that *Citation*, but as a *Plaintiff* in both their Names: That the *Citation* was previous to any *Libel* offered to, or conſidered by the *Preſbytery*, and without any *Judicial Order*, or *Warrant* granted by them, that the *Citation* was to *hear and ſee himſelf depoſed*, and not to anſwer to the *Relevancy of a Libel*; and therefore he ought as yet to be heard on that head. The *Moderator* anſwered, That they acknowledged the *Informality* of the *firſt Citation*, but ſuſtained the *Legality* of it, ſeeing it had been proved before them, that there was a *motion* the day before of *Citing* the *Miniſters* of *Dumfermlin*. Mr. *Cupar* urged, that a *motion* was not a ſufficient ground, except a *Libel* had been preſented, conſidered, and *Warrant* given thereupon, *&c.* He is removed, and, after a little ſpace, called on.

The *Moderator* makes return, that the *Presbytery* ſuſtained that *firſt Citation*, and were reſolved now to proceed to the *Examination* of the *Witneſſes*.

Mr

Mr. *Cupar* pleaded, That before they proceeded to *Examine Witneſſes*, he might be allowed to ſee the *Libel*, and to give in his *Anſwers* to it, becauſe *his Anſwers* might perhaps prevent the neceſſity of putting any to their *Oaths*; and if any thing ſhould be deponed, which he could diſprove, he behoved either to be debarred from *juſt defence*, or an occaſion muſt be given to *contradictory Oaths*. This was abſolutely refuſed him, only a *double* of the *Libel* is given him; and the *Moderator* told him, That though immediately after the *Depoſition* of the *Witneſſes*, they might proceed to Sentence, yet he ſhould have the Eighth of *October* to hear the Depoſitions, and make anſwer.

The *Heritors* pleaded, that, conform to an *Act of Parliament*, Mr. *Cupar* might be preſent at the *Examination* of the *Witneſſes*, (which being denied, alledging that Act reached not *Church-Judicatories*,) they proteſted and took Inſtrument. Then pleading that they might be preſent; This alſo was denied. Notwithſtanding ſeveral who were not *Members* of the *Judicatory*, were admitted. The *Witneſſes*, about thirty, were called; five only compeired at that time; againſt whom Mr. *Cupar* objected not: They are ſworn; the reſt of the *Witneſſes* anſwered, ſome that *day*, ſome on the *morrow*; Mr. *Cupar* was not called, nor enquired if he had any thing to object againſt them: One *Robert Mody*, who had an hand in forming the *Libel*, officiates as *Clerk* at the depoſition of *Witneſſes*; whoſe *Depoſitions* were not read over to them, nor they required to ſubſcribe the ſame.

Upon the Second of *October* Mr. *Graham* is *Cited* to the *Eighth*, *to hear and ſee Probation led againſt him*, and receives a double of his *Libel*, notwithſtanding the *Presbytery* had allowed him that *day* to be heard on the *Relevancy* of his *Libel*; An Evidence that the *Citations* were not ordered by the *Presbytery*, but by the *Libellers*.

October the Eighth, The *Heritors* and *Magiſtrates* made a *ſecond Addreſs* to the *Presbytery*, complaining of their procedure againſt their *Miniſters*, and bearing an ample *Teſtimony* of their Life, Converſation, and Deportment in the *Exerciſe* of their *Miniſtry*, &c. Notwithſtanding of which they proceeded to call Mr. *Cupar*. The *Moderator* propoſed two Queſtions to him: *Firſt*, By what Authority he could preſume to exerciſe any Miniſterial Office independent upon them, ſeeing the Power by which he was Inſtalled, was diſſolved? *Secondly*, Whether or not he owned their *Authority*? And by another *Miniſter* it was propoſed that he ſhould be charged with his Abſence from the *ſeveral Dyets* of the *Presbytery*, ſince their ſitting at *Dumfermlin*.

Mr.

Mr. *Cupar* answered, That he came to hear the *Depositions* of the *Witnesses*, and to make his *Defence*, but understood not the design of these *Questions*, seeing by the *Laws* of the Land he was *in bona fide*, to exercise his *Ministerial Function*, and had not hitherto declined *their Judicatory*. Hereupon the *Heritors* gave in *another Paper*; in which, narrating their former *Representation*, and their *Address* that day, with the *Presbytery's* slighting of both, they protested against the *Presbytery's* further procedure; and did *Appeal* from them to the General Assembly ensuing: Upon several *grounds* therein contained, which being read, and *Instruments* taken. Mr. *Cupar* did in his own Name also *Appeal* from them to the said *Assembly*, upon the Reasons contained in the *Heritor's Appeal*, and others, which he reserved liberty to himself more largely to propose.

About an Hour after they sent for Mr. *Cupar*; the *Moderator* told him, the *Presbytery* had considered his *Process*, and had referred the same to the *General Assembly*; and in the mean time they did prohibit him to exercise any *ministerial Office*, until the Meeting of the said *Assembly*, without giving any ground on which they founded such a *Censure*. Mr. *Cupar* told them, he thought strange of that *Step* of their *procedure*, that after *Appeals* and the *Process* referred by themselves, they should proceed to *Sentence*.

About six a Clock Mr. *Graham* is called; he complained that though the *Presbytery* had given him that Day to be heard on the *Relevancy* of his *Libel*; yet he had received a *Citation* to hear and see *Probation led*. The Moderator disown'd that *Citation*, and offered to burn it. To-morrow at nine a Clock is assigned him, and the Witnesses are *apud acta* cited to the same *Dyet*. After he had been heard on the *Articles* of his *Libel*, the *Relevancy* of it is referred to the *General Assembly*, and he *apud acta* summoned to the same, the Witnesses were dismissed unexamined.

The

The LIBEL *againſt Mr.* CUPAR.

THat, *Firſt*, He has been a great Perſecutor of the Godly, ſuch as through tenderneſs of Conſcience could not go along and join with him in his Apoſtacy, by ſending of his Elders in the Year to inform againſt them, to the Judges appointed for that effect, at *Cupar of Fiffe*, whereby great trouble did ariſe to many good Perſons, as *Fining*, *Impriſonment*, &c.

Secondly, That he has been ſupinely negligent, contrary to 1 *Tim.* 3. 2. As, 1. That he doth not viſit Families miniſterially. 2. Hath not privately and perſonally ſtirred up the People to the Duties of Holineſs. 3. In neglecting to viſit the Sick. 4. That he omits to lecture or explain the Scriptures, according to an Order of the *General Aſſembly* for that effect.

Thirdly, That he hath horribly profaned the Ordinance of the *Lord's Supper*, by his admitting of unclean Perſons to that holy Ordinance, *&c.* That he admits and keeps on his *Seſſion*, ungodly ſcandalous Elders, ſome of which are Drunkards, Tiplers, others Swearers, and the moſt part ignorant, and Neglecters of the Worſhip of God in their Families, Profaners of the Sabbath.

Fourthly, That he hath not brought ſeveral ſcandalous Perſons, ſuch as Adulterers and others, nor ſo much as endeavoured to bring them to Repentance, nor to undergo *juſt Cenſures* in order thereto.

Fifthly, That he hath ſacrilegiouſly robb'd the Poor of the *Charitable Offerings* of the People; which is aggravated by this, That he hath beſtowed the ſame to carry on *Perſecution* againſt poor, well-meaning, godly *People*; for the proof of which, the *Seſſion-Book* is required.

Additional Article: That he entred and hath been admitted to the Charge of the Parioch of *Dumfermlin*, by *preſentation* of the *Patron*, *Collation*, and *Inſtitution* of the Prelate, and that againſt the Conſent of the generality of the godly and ſerious perſons within the ſaid Parioch; and that he hath in all things joyned and complied with, and aſſiſted *Prelacy*, contrary to the Word of God, eſtabliſhed Law of the Church, and the *Lands ſolemn Engagements* thereto; and by taking the *Oath of the Teſt*, has manifeſted his incorrigibleneſs: For which, and the fore-named Scandals, the generality of the ſerious and godly in this place never accepted of him, or received him as Miniſter, but have been groaning under his perſecutions upon that account.

His

His *ANSWER.*

TO the *First* and *Fifth* Articles, bearing his perſecuting Diſſenters, by his ſending Elders to inform againſt them, and his ſacrilegious robbing the *Poor* to carry on his *Perſecution*. This is utterly falſe, and is not ſo much as probable, that the Elders ſhould be ſent on that Errand, or that they would go. The only ground of this is, That in the Year—— all the Elders were ſummoned to *Cupar of Fiffe*, to give Informations to the *porteous Roll*, in order to the *Circuit Court* held at *Sterlin*. The Elders complained of this Burden; and application being made to ſome then in power, that they might be freed of that trouble, it was anſwered, That the ordinary courſe of ſuch Judicatories required it; but that *two* or *three* might go in the Name of the reſt: Which being repreſented to the Elders three are condeſcended on, *viz.* *John Cupar*, *Thomas Steinſon*, and *John Main*, the reſt, each one contributing eight Shillings *Scots* to defray their Expences.

To the *Second*, The Parioch of *Dumfermlin* extends on every ſide, two Miles from the Town, in ſome Corners three: It conſiſts of above two thouſand ſeven hundred examinable perſons; every Family in the Town is viſited ordinarily once a year, and twice examined; the Landward is divided into upwards of twenty Diſtricts.

Theſe are viſited twice a year, and all perſons capable are convened to be examined on the principles of Religion, the Duties of Holineſs, and relative Duties are particularly recommended, beſides on all accidental Occaſions of Baptiſm, Marriage, Difference in Families or between Neighbours, *&c.* they are particularly treated with in private. The Sick, upon notice given, are carefully attended, and the Scriptures explained, ſometimes in larger, ſometimes in leſſer portions.

To the *Third* and *Fourth*, all due Endeavours are uſed to debar ſcandalous and notarly vicious perſons from the Lord's Supper: The Elders are Men of as unqueſtionable Integrity as any of their Quality in the Parioch; at leaſt nothing to the contrary, of either Communicants or Elders, was ever privately or publickly ſignified to him. Diſcipline has been carefully and impartially exerciſed.

To the *Sixth*, His entrance to the Charge was by preſentation of the Heretors and Magiſtrates, the then undoubted *Patrons*; his Admiſſion was legal and approved, by the favourable receeption of the Parioch;

Parioch; his Miniſtry countenanced by all (a few excepted) being ordinary Attenders on the publick Worſhip, and Partakers of other Ordinances of Religion under his Miniſtry.

Indictment and Libel againſt Mr. James Graham, *Incumbent at* Dumfermlin; *given in againſt him to the Presbytery of* Dumfermlin, *the Twentieth of* Auguſt, 1690.

THat whereas by ſeveral *Acts* of the *General Aſſemblies* of this *Church*, and conſonant to the Word of God, and in particular by Act of the late general Meeting, ratified by an Act of this preſent current Parliament, all ſcandalous, erroneous, perſecuting, and ſupinely negligent Miniſters are to be cognoſced upon, and cenſured according to their Demerits, by the reſpective Presbyteries in which they live. And it being of verity, that the ſaid Mr. *James Graham* is guilty of the Scandals, Enormities, and Tranſgreſſions following, *viz.*

As, *Firſt*, That he hath entred and been admitted to the Charge of the Parioch of *Dumfermlin*, by preſentation of the Patron, Collation, and Inſtitution of the Prelate, and that againſt the Conſent of the generality of the godly and ſerious Perſons within the ſaid Parioch; and that the ſaid Mr. *Graham* has in all things joyned and complied with, and aſſiſted Prelacy contrary to the Word of God, eſtabliſh'd Laws of this Church, and the Land's ſolemn Engagements thereto, and his taking of Declarations and Canonical Oaths, has teſtified his Incorrigibleneſs.

Secondly, That he hath been ſupinely negligent, contrary to 1 *Tim.* 3. 2. As, 1. That he doth not viſit Families miniſterially. Nor, 2. Hath not privately and perſonally ſtirred up the People to the Duties of Holineſs. 3. In neglecting to viſit the Sick. 4. That he omits to lecture or to explain the Scriptures, according to the Order of the General Aſſembly for that effect. 5. That he Catechiſes not, according to the Larger and Shorter Catechiſms. 6. That he takes no notice of *Quakers* in his Parioch, who exerciſe all the Duties of their Religion without control.

Thirdly, That he hath horribly prophaned the Ordinance of the Lord's Supper, by his admitting of unclean Persons to that holy Ordinance. 2. That he hath admitted and keeps on his Session very scandalous Elders, some of which are Tiplers, others Swearers, and the most part ignorant, and Neglecters of the Worship of God, in their Families, Prophaners of the Sabbath.

Fourthly, That he takes no notice of Persons publickly prophaning the Sabbath-day, in the Town and about it, by dighting of their Beer to the Pot, bringing in of Water and Kail, and their Walking, Drinking, and Caballing; Children's playing (and his own among the rest) and that in a constant course; which is not unknown to him, at least should not be, being so publickly acted.

Fifthly, That he hath not brought several scandalous Persons, such as Adulterers, Fornicators, and others, nor so much as endeavoured to bring them to Repentance, nor to undergo just Censure in order thereunto; for Proof of which, the Session-Book is required.

For all which, and sundry others not expres'd, he is justly censurable; and therefore it is humbly craved, that the Brethren of the Presbytery of *Dumfermlin* would take cognisance of the same; and being found guilty thereof, that the Presbytery may inflict such Censures, as in their godly Wisdoms they shall think meet: And that he may be examined upon his Doctrine and Sufficiency, is desired by *Andrew Rolland* of *Gask*, and *William Smith*, in *Dumfermlin*, in Name of several Presbyterians in *Dumfermlin*.

The Life and Conversation of these two Ministers, were so innocent and exemplary, that there was not the least Pretext of charging any Immorality upon them, nor any Crime, but what was forged by Ignorance and Malice: Wherefore their *Libels* were adduced as a special and particular Proof, to shew how unjust and ridiculous the Presbyterian Clergy are towards such as are of another Persuasion; especially when it was requir'd to try Mr. *Graham* in his Doctrine and Sufficiency; a Person whom all know to be an able Divine and an eminent Scholar. It happened that some carried these Libels to *London*, where the matter was represented to a certain Person of Quality, a great Friend and Prop to the Presbyterian Party and Interest; and he was so set upon for this, that he thought himself obliged to write

to

to the leading Men of his Party in *Scotland*, to meddle no more with the Miniſters of *Dumfermlin*, becauſe it was made a great Objection againſt them. This was the Cauſe why the Proceſs againſt Mr. *Graham* was let fall: But though there was the ſame Reaſon to right Mr. *Cupar*, yet becauſe the Sentence was already paſt againſt him, they would not re-call it, as if all their Acts were of the nature of the Laws of *Medes* and *Perſians*. The General Aſſembly referred them to the Commiſſion; and from one Seſſion of the Commiſſion, he was put off to another, with this Excuſe only, That they had no leiſure, for other Buſineſs, to conſider his Caſe. At laſt, Mr. *Cupar* being wearied with ſo long and ſo frequent attendance, and finding his Parioch grudging the want of his Miniſtry, at their importunity he has returned to the exerciſe of his Miniſtry, the Presbyterians not being able to oppoſe or hinder it, unleſs by the *French* method of Dragooning the Parioch.

Mr. George Johnſton *his Caſe Repreſented.*

Information to the Presbytery *of* Kirkaldie, *againſt Mr.* George Johnſton, *pretended Miniſter of* Brunt-Iſland.

IT having been humbly repreſented to the Reverend Presbytery, That the ſaid Mr. *Geo. Johnſton* ought to be tried by them; and by their Sentence deprived of, and removed from his pretended Miniſtry at *Brunt-Iſland*, upon theſe Grounds and others to be added, as there ſhall be occaſion.

Firſt, As to the ſaid Mr. *George* his entry to his pretended Miniſtry. It was by Epiſcopal Ordination, Preſentation, and Collation, and which obliged him to take Declarations, Oaths of Allegiance, Supremacy, and Canonical Obedience, which are contradictory to our National Engagements, and inconſiſtent with *Presbyterian* Principles, which hath involved in them Perſecutions and bloody Cruelty, that hath been exerciſed upon *Presbyterians*, theſe by-gone Years, nor have we heard ever of any reſentment he ever had or hath

thereof till this day, whatever length he may now come to, to secure his Benefice; yea, we are obliged to judge him the same Man he was, seeing he keeps at his old forms of singing the Doxology, *&c.* Nor can there any change be seen upon him from what he was: And how in this case *Presbyterians* can submit to his Ministry, we cannot see.

Secondly, As to his entry at *Brunt-Island*, it then gave great ground of Jealousie, that he was a Man of bad Principles, and Jesuitically inclin'd; for having been Curate at *Fala*, and having been deserted of that People, and they deserted of him, he was dispensed with by the Earl of *Perth*, Chancellor, and others of our Arbitrary Rulers, anent the Test that time imposed; and the said Earl of *Perth*, and that *Cabal*, then being his Patrons, they did by the Earl of *Melford*, procure for him a Presentation to the Benefice of *Brunt-Island* (being then vacant, and the King Patron) till a more eminent place should be provided for him; which at that time gave great Offence to all sorts of people here; and which yet more encreaseth this Jealousie, not only of the *Presbyterian Party*, but even of his own Brethren, the Curats of their Meeting at *Kirkaldie:* for without acknowledging that Meeting, upon his obtained Presentation, he received his Institution from one single Neighbor Curate (by what Authority is unknown to us) who came and gave him the Keys of the Church-Doors and Bell-tows, as Symbols of possessing his Benefice; which was so received by that Meeting, that they then judg'd his Practice irregular, and this Man who used it, to be of bad Principles; for which they resolv'd to disown him for a Brother, and (for any thing known to us) they continue in the same mind still, having hitherto heard nothing of their further Brotherly Correspondence; so that at his Entry here, he was under a very bad Character.

Thirdly, The Jealousie mentioned (not without just Ground) of his unsound Principles and Practices, is so universally entertain'd, and hath taken such impression amongst all that are *Presbyterian* in that Congregation, that there can be no ground to expect that his Ministry can do good in that place, though it were submitted to (as it never will be) by the *Presbyterians* in that *Parish*. It must therefore certainly be very inconvenient (if not unjust) to force him upon us, or to require or expect our Submission in this Case to a Man's Ministry we have such Resentments of, and Reluctancy against, as is expreſt.

Fourthly,

Fourthly, Since his Settlement here, his Negligence in his Miniſterial Work hath been viſible to all: For except upon Invitation to viſit ſick perſons, we know no Miniſterial Work he hath performed, except his cuſtomary preaching, which he muſt perform for his Hire; and in thoſe Viſits, be the Perſons never ſo ignorant, he ſeldom (if ever) fails to find them in that good Caſe, as to aſſure them of Heaven, and ſo ſooths them in their Sins, *&c.* But as to any other part of the Miniſterial Work, in Viſitation of Families or Examination (though he hath been near two years incumbent here,) there is no ſhadow of Account can be given, until the Act for ſettling of Presbyterian Government was paſt; wherein he and his Adherents finding his ſupine Negligence in this would readily meet him. To prevent this hazard, he goes about to take up a Roll in the Pariſh in order to Examination: And even in this laſt he hath made ſome diſcovery of himſelf: for in his Circuit of his coming to ſome of the Presbyterian's Houſes to enquire their Names, and interrogating if they uſed to come to Church. It was anſwered, they did not; for being *Presbyterians*, they waited on the Ordinances of the Meeting Houſe; which he affirmed was their great Sin: and it being replyed to that, That they judged it no Sin, but a Duty: He aſſerted it to be their greateſt Sin, and ſo left them: and if what is ſaid infer not Inſufficiency, we know not what will.

Fifthly, His unconcernedneſs in matters of Scandal ſeems alſo to infer, both Negligence and Scandal againſt him; whereof Providence hath lately afforded us a ſufficient Inſtance while he was Curate in *Fala*. A Scandal of an Adultery in the Pariſh of *Dalkeith*, purſu'd before the Seſſion there, and the perſons guilty, being contumacious, it was by a Reference brought to their Presbytery (ſuch as it was) where he was a Member; and from them to the Biſhop and his Synod, where he was a Witneſs to the whole Proceſs, which is very dextrouſly conducted, and the Guilt fully and clearly inſtructed; ſo that the Scandal was manifeſtly notair to him. But ſo little was his Zeal and Tenderneſs, that though the Adulterer, hath as a Stranger being valetudinary, lived in *Brunt-Iſland* ever ſince Mr. *Johnſton* came here, unknown to any Perſon but to him; yet he never made diſcovery of him to any Perſon, but ſuffered him of late to be married (though under Suſpicion alſo to be married to another Woman at *London*) without any Intimation of the Scandal:

dal: but a little after, upon an emergent, the Magiſtrates of *Brunt-Iſland*, finding it their Duty to enquire after that Scandal, and making their Application to the Incumbent at *Dalkeith*, he gave them a full account of the Proceſs, and produced very freely to them the Seſſion and the Presbytery Books; where they ſaw the Proceſs very clearly inſtructed, where that incumbent did exceedingly marvel, that Mr. *Johnſton*, that had been a Witneſs to this whole Proceſs, had paſt over this matter; and did then write a Letter or Declaration anent that Buſineſs, and directed it to the Magiſtrates and Miniſters of *Brunt-Iſland* to be looked after, which was delivered to Mr. *Johnſton* by the Magiſtrates, and he urged to publiſh the ſame by them, that the people might be upon their Guard and know how to carry towards him; which with the advice of his Adherents he refuſed to do.

Sixthly, The Presbyterian Party here (as in other places) having for Conſcience ſake been fined, perſecuted, and born down for Non-complyance with Prelatical Courſes, carried on by ſuch Inſtruments theſe years by-paſt; and having had this Yoke of Bondage thus wreathed about their Necks, could not but in all reaſon and Juſtice expect, that when the Lord ſhould return to have mercy upon Zion, and put the Government of his Houſe in the Hands of his own Servants, to manage the Affairs of his Church, that we ſhould be eaſed of this unſupportable Burthen. And can it be ſuppoſed any feigned ſubmiſſion *Mr. Johnſton* can now give for this World's ſake, can either ſatisfie our Conſciences, or perſuade us of his Sincerity in this matter, whoſe Principles have been to follow Courſes to maintain that wicked Hierarchy? Nor can it be ſuppos'd the Reverend Presbytery, who have it in their Power to eaſe us of this Burthen, will inſtead thereof wreath this Yoke yet upon our Necks, and thereby ſink us under it, and make our Bondage yet more grievous to be born.

Seventhly, The Presbyterian Party in the Pariſh are all Unanimous never to ſubmit to *Mr. Johnſton*'s Miniſtry, nor to own him in that Station, whatever may be the Event; and if the gratifying of him and his Adherents in this matter be the way to ſecure and ſettle Presbyterian Government, it may eaſily be conjectured, when it is conſidered, that there is no Perſon for him who is not an Enemy openly declared in Judgment and Practice againſt Presbytery; which but correſponds to *Mr. Johnſton*'s own Declaration

and

and Judgment in his Caſe; for when Summons were given him to appear before this Reverend Presbytery, he did even then diſown their Authority, affirming he would not appear before them, having another Presbytery of his own, to whom he would anſwer, but not to them; or he would anſwer to the Council.

Eighthly, It is not to be doubted but a diſappointment in this matter, will occaſion ſuch a rupture amongſt us, as will not be eaſily healed; And what the end or event of that may be, who can tell? Nor can it be expected or judged juſt, to impoſe upon us the keeping up of a Meeting-Houſe to prevent other inconveniences, ſince there is a Legal Maintainance due to the Faithful Miniſters there, in whoſe Miniſtry the Presbyterians there pretend the largeſt ſhare.

Ninthly, How can it be ſuppoſed that this Man is of Presbyterian Principles, or a Friend or Well-wither to the late Happy Change in the Government of Church and State, ſince all his Familiarity is with ſuch as are well known to be Friends to neither; nor have we an inſtance of any thing done by him to ſignifie his ſatisfaction with the Change, except his Praying for K. *W.* and Q. *M.* which is not doubted was done by Advice to keep off a preſent ſtroke: And it was obſerved, and generally talked of, when he was ordered to read that Proclamation for Praying for their Majeſties, he did read it, but with that contempt in his reading, ſitting on his bottom and muttering it, that his manner of reading of it made many think there was more contempt in doing thereof, than if he had forborn it. And ſuch like there having been a Solemn Day of Thanksgiving appointed to be kept, and a Proclamation iſſued out from the Convention of Eſtates for that effect; for his own ſecurity, he preached one Sermon that Day, but ſpoke not one word to the occaſion of it. As alſo, there being of late a Solemn Day of Humiliation to be kept, by appointment of Parliament and general meeting of Miniſters, for Happy Succeſs in the King's Expedition for *Ireland*, &c. he preached that Day, but was ſo general and unconcerned, as no hearer could have judged, by his diſcourſe, one Sentence in his Sermon relating to the occaſion, which cannot but give a diſcovery of the Man's Spirit and Principles by which he is led, whatever he may pretend to the contrary: And it is no wonder to ſee him contemn Authority, who affirms neither Church nor State to be right.

Tenthly,

Tenthly, How true a Friend he is to the Proteſtant Religion and Proteſtants for its ſake, may be conjectured by his Charity to the poor baniſhed Proteſtants, who were lately forced to fly from *Ireland*: For there having been a publick Collection appointed to be gathered for their neceſſary Supply, he not only neglected to intimate the Appointment to his Hearers, and preſs them to that Duty of Charity; but it was commonly ſaid, he uſed all the means he could to diſſuade ſuch as he had influence upon to contribute any thing in that Charitable Supply; and the event was anſwerable to his deſign and deſire, for nothing was collected in that Church for that uſe; nor did any Perſon, within his Aſſociation, contribute one Farthing thereto.

From what is ſaid, it may appear what juſt grounds there are for trying Mr. *Johnſton* anent his pretended Miniſtry, and the Exerciſe of it at *Brunt-Iſland*; which is left to the Reverend Presbytery's Conſideration, and their definite Sentence for his removal from amongſt us, as to his pretended Miniſtry, is humbly expected and waited for.

This is given with Proteſtation to add further, as there ſhall be occaſion: And beſide all that is ſaid, Mr. *Pitcairn* was called to the Miniſtry of *Brunt-Iſland*, and appointed by the Synod of *Fife* to ſerve there long before Mr. *Johnſton*'s intruſion amongſt us, ſo that Mr. *Johnſton* can have no juſt pretence.

Sic ſubſcribitur,

THO. NAIRN.

Re-

Remarks upon the foresaid LIBEL, *given in against Mr.* GEO. JOHNSTON.

THE *First* Article will be confessed, and none, except the ignorant composers of the Libel, will have the worse opinion of Mr. *Johnston* on that account.

As to the *Second*, it may be said, That Mr. *Johnston* might as well take a Presentation from K. *James*, who was undoubted Patron of the Church of *Brunt-Island*, as the Presbyterians an Indulgence from the same King; the one is no Crime, the other cannot be well justified, because contrary to standing Laws, and because they knew the Design was to make way for Popery, which Mr. *Johnston* is less a Friend to, than the Presbyterians are. Whereas it was said, That he was deserted of the People of *Fala*, the contrary is very well known, for that People had a great love to him, and he was in good esteem amongst them: They expressed a great deal of regret when he parted from them; and if there were any who ran to the Presbyterian meeting-house while he was there, they were very few, and very inconsiderable. His manner of Institution to the Church of *Brunt-Island*, was not singular, nor yet irregular, according to the practice of the Church, and can be no reasonable prejudice against him. Nor is it true, That the other Ministers of that Presbytery disowned him; for they always did, and still do, entertain a Brotherly Correspondence with him.

As to the *Third*, It might have been true, That the *Presbyterians* entertained a Jealousie of him; and their groundless Jealousie might have raised a Prejudice against his Ministry: But notwithstanding of that, Mr. *Johnston* is very capable of doing good in that Parioch, because the Presbyterians are not near the number of the People of another Persuasion, who love *Mr. Johnston*'s Person, and are so very well pleased with his *Ministry*, that they have testified a great deal of Concernment for him.

As to the *Fourth*, All that know *Mr. Johnston*, know that he maketh Conscience of discharging the Duty of a *Minister*; so that he

cannot be liable to cenſure upon this Head; except amongſt ignorant and malicious Perſons, his Omiſſions will be found very pardonable: And what is there given as an inſtance, is to be aſcribed to the confuſion of the Times, rather than to any neglect of his. It is indeed a little ſtrange to ſee an Epiſcopal *Miniſter* accuſed by Presbyterians, for encouraging Perſons with aſſurance of Heaven, without preſſing Repentance upon them; for the Presbyterian *Miniſters* are known to be much more guilty of this: And the only Reaſon why the Vulgar uſe to be more affected with the Viſits of Presbyterian *Miniſters*, than with the Viſits of Epiſcopal *ones*, is, That the Diſcourſes of the one goes all upon Comfort, and the other moſtly on Duty: It is the practice of the Epiſcopal Clergy, firſt, to preſs Faith, Repentance, and Obedience to the Laws of God, and to give hopes of Heaven only upon theſe terms; which, being ſomewhat hard to Fleſh and Blood, therefore ſome chooſe the Presbyterian way of it, which is more eaſie, but certainly not ſo ſafe.

As to the *Fifth*, The ſcandalous Perſon there ſpoken of, was living in *Brunt-Iſland* before Mr. *Johnſton* came to it, and had joyned himſelf to the Presbyterian Meeting-Houſe, ſo that he was never under Mr. *Johnſton*'s cure; and conſidering the Indulgence given, then to thoſe of that Perſuaſion, there was no Obligation on Mr. *Johnſton* to take notice of one who belonged not to his Congregation. The Banns of Marriage were proclaimed in the Meeting-houſe, and he was Married by the Presbyterian Miniſter; and therefore, if the ſuffering him to be married was a Fault, it cannot be charged upon Mr. *Johnſton*. The emergent which, they ſay, put the Magiſtrates of *Brunt-Iſland* upon their Duty to enquire after this ſcandal, was only ſome difference that fell out betwixt them and him; whereby it is evident, that their proſecuting of ſcandal proceeds more often from a Pique, than from any ſenſe of the Sin.

The *Sixth* Article is True-blue Presbyterian, and if it be admitted as relevant, the whole Epiſcopal Clergy muſt be diſmiſſed.

As to the *Seventh*, whatever be the Reſolutions of the Presbyterian Party, it is the concerted Reſolution of the Epiſcopal Party to own *Mr. Johnſon*, and to adhere to him. It is no more juſt to ſatisfie the one than the other, and it is reaſonable that the leſſer number yield to the greater.

The

The *Eighth* is very unjuſt, for the accidental Inconvenience which ſome bring upon themſelves, is no good reaſon for the taking away ones Legal Rights and juſt Poſſeſſion.

There is nothing in the other remaining Articles but uncertain Surmiſes and uncharitable Conſtructions; and therefore this very Libel is a great Demonſtration of *Mr. Johnſton*'s Innocence. For when no real Crime could be objected againſt him, by theſe whoſe Malice prompted them to do it, if there had been the leaſt ground for it, it is evident, that his Deportment and Miniſtry were unblameable; and conſequently the Presbytrery moſt unjuſt who ſuſpended him; and the Commiſſion of the General Aſſembly no leſs, who refuſed to repone him, and redreſs the Wrong he had met with.

The Commiſſion refuſing to right Mr. *Johnſton*, the Pariſh of *Brunt-Iſland* being very ſenſible of the Injury which both he and they received, reſolved to do themſelves right; and ſo they met, gave *Mr. Johnſton* a new Call, and put him in Poſſeſſion again of the Church, declaring that they will maintain him in it by a ſtrong Hand. And there can be no reaſon given why this way of poſſeſſing Miniſters ſhould not ſtand and be juſtified as well as the diſpoſſeſſing and turning them out by a Rabble. The Presbyterians fret very much at this, as they have reaſon, becauſe it ſhakes one of the pretended Pillars of their Kirk, *viz.* The Inclinations of the People; and therefore they have taken out Council-Letters, requiring them to deliver up the Keys of the Church.

The End of the Firſt Part.

ADVERTISEMENT.

SInce these Papers came from the Author's hand, he has seen a Book, called, A Second Vindication of the Church of *Scotland; which is an Answer to five Treatises, of which* The Historical Relation of the Presbyterian General Assembly *makes one: Those concerned in the first Four, are preparing an Answer to convince the World of the Truth of those Matters of fact related in them; whereby the Impudence of that Author, and the rest of his Party will appear, who dare to deny what is both so certain and so manifest. Our Author also intends a Reply to what is said against his Relation; and resolves to make it evident, that he has had the Candor of an Historian, and has been very far from imposing upon the World, and consequently that he deserves not those unmannerly Reproaches cast upon him by the Author of that Vindication, whose foul Language speaks out more of the Spirit of* Billingsgate *than that of the Gospel: wherefore those who were intrusted here with the present Papers, have judged it convenient to delay, for some Days, the remaining part of this Account till that Reply be finished, that both may be cast into one Book and come forth together.*